204.209429
F94p

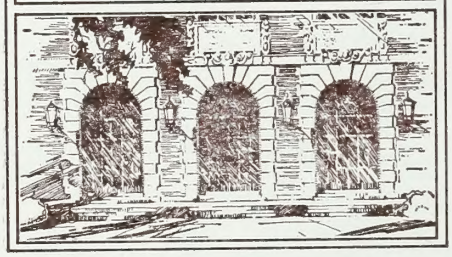
THE PSYCHOLOGICAL ASPECTS OF THE WELSH REVIVAL

A.T. Fryer

LIBRARY OF THE
UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

MERTEN J. MANDEVILLE
COLLECTION IN PARAPSYCHOLOGY
AND OCCULT SCIENCES

UNIVERSITY OF
ILLINOIS LIBRARY
AT URBANA-CHAMPAIGN



Xeroxed Classics
Scientific Reports #3

Title: PSYCHOLOGICAL ASPECTS OF THE WELSH REVIVAL

First Author: A. T. Fryer

Source: Society for Psychical Research, Proceedings, 19:80, 1905.

Reproduced by: The Sourcebook Project, P.O. Box 107, Glen Arm, MD 21057

Digitized by the Internet Archive
in 2017 with funding from
University of Illinois Urbana-Champaign Alternates

https://archive.org/details/psychologicalasp00frye

I.

PSYCHOLOGICAL ASPECTS OF THE WELSH REVIVAL: 1904-5.

By the Rev. A. T. Fryer.

It is now twenty-three years since Edmund Gurney asked me to join in the work of the S.P.R. My answer to his request was that I would do so on one condition, viz., that the Society would not attempt to prove the supernatural, by which I meant that I was willing to assist in the examination and classification of physical and psychical phenomena connected with ghosts, dreams, etc., solely as terrestrial events, and without reference to the ends such things may subserve in the spiritual sphere or the life beyond the grave. I maintained then, as I do now with even greater conviction, that whatever use individual members might make of the results of our inquiries, whatever inferences persons might draw from the verified stories collected by the Society, our work as a Society would be accomplished by that verification and tabulation. Gurney entirely assented to this view of our work, and the history of the S.P.R. is sufficient evidence of the loyalty which has been observed towards its first principles.

In dealing with the Welsh Revival in this paper, I desire to maintain exactly the same line, to relate events so far as one has been enabled to get at their truth, and to present the evidence in a more or less classified form.

In this work two difficulties arise: (i.) the inability of most persons to observe accurately the things passing under their very eyes; (ii.) the unwillingness of persons who have had abnormal experiences either to relate them or to submit to a mild cross-examination if they do relate them. Both difficulties are commonly found in S.P.R. work. The first is beyond our power to remove entirely, but as the Society's methods become

better known we may hope slowly to increase the now limited number of those who can observe accurately. The power of mental concentration so habitually exercised as to be ready at all moments to receive and retain impressions with precision is not common; we can do our best to encourage its growth.

The second difficulty is the greater one, particularly in the subject under discussion. Most of the persons whose experiences we desire to examine and record regard them as too sacred for any such process, and some have more than hinted that my inquiry is at least questionable, if not altogether profane. Argument avails but little with these good people, but my endeavour has been to suggest that as the Supreme Mind, to Whom they attribute the operations of which they have been the subjects, manifests in all His works law and order, there can be no more inherent profanity in trying to arrive at the particular laws or methods of the mental, psychical, or spiritual spheres than in investigating the physical side of His works.

Mr. Myers in his *Human Personality*, Vol. II., p. 298, adopted a similar attitude. Prof. James, in *Some Varieties of Religious Experience*, follows the same line, and I may quote Dr. Starbuck's introduction to his *Psychology of Religion* where he says that "The student in the psychological laboratory meets with as much orderliness and sequence among the facts of emotion or memory or reasoning as the physicist in his laboratory. . . . It is scarcely questioned at the present time that all our mental processes follow an orderly sequence. We go one step further, and affirm that there is no event in the spiritual life which does not occur in accordance with immutable laws."

I sincerely wish that my inquiry into revival phenomena could have been as full and detailed as Dr. Starbuck's was in his researches into Conversion, but similar thoroughness required what was beyond my power to give,—many months of patient personal examination of witnesses, a mastery of the Welsh language, and sufficient acquaintance with the mental habits of the people to enable one to carry on the inquisition without arousing too much suspicion and distrust. I consented to write this paper only because no one else, so far as I know, has attempted to examine the Revival at all

204,205425 F54p

in detail, from our point of view, and because even a partial attempt of this sort may go a little way towards preventing the growth of a revival legend. I have attended revival services, heard Evan Roberts at three of his services, read most of the daily reports of meetings, corresponded with men and women of all sorts and conditions in various counties, and interviewed a fairly large number of people.

For the purpose of this paper I sent out nearly 250 copies of a circular asking for particulars of incidents that would interest our members. (See (1) in the Appendix. All numerical references hereafter are to the cases in this Appendix and the original documents of all the cases referred to or quoted, containing the full names of the witnesses, are, as usual, stored in the S.P.R. office.) Not more than half of the stamped addressed envelopes enclosed with the circulars have found their way back to me, and of the half that covered replies I might have spared some for all the information they conveyed. But I owe, and here tender thanks to several willing correspondents for the trouble taken to answer questions and suggest possible sources of information.

If the material to hand is limited in bulk, it has the merit of being mostly original. Readers will note the strong family likeness that exists between the recitals drawn from persons in South and North Wales, from men and women of different degrees of education and social habit, who were ignorant of each other's existence, and wrote therefore without any possibility of collusion. That we should find these similarities is a distinct encouragement to researchers to persevere with such inquiries, confident that the underlying laws are not beyond our reach.

I first heard of the Revival at the beginning of October 1904, when a vivid account was given to me *viva voce* (since then written for me, see (2) Appendix) of the outbreak of fervour amongst some young women at New Quay, in Cardiganshire, who had been stirred to deeper thought some months previously. The part played by the sex whose most valuable mental endowment is intuition forms a marked feature of the whole movement, whether seen in leadership or in subordination. These young women were in the opinion of some persons the initiators of the Revival in South Wales, but the movement soon became more prominently associated with a young man named Evan Roberts, and it was his efforts at his native place, Loughor, that first attracted the interest of the newspapers. Reporters and editors saw their opportunity and used it to the full. Without doubt they fostered the Revival, and their papers suffered no diminution of circulation in consequence. To the columns of vigorous and fairly accurate matter provided day by day by the two leading journals of South Wales, describing the services from November 10th onward for five months, much of the rapid development of excitement over the Revival was certainly due. (Reprints of these are in the S.P.R. Library.) But if the spread of the mysterious atmosphere from village to village and town to town was encouraged by the newspapers, it was not caused by them. Press influence is great, but it has its limitations. No amount of sensational writing could have enkindled the tremendous enthusiasm, with its resulting mass of converts, which characterised the Revival in some districts; those who claim that it did must show why the same influence utterly failed in other places. For one of the curiosities of the movement has been its very unequal operation. This is to be accounted for, as I shall presently prove, but it has nothing to do with the newspapers.

From Loughor the Revival spread to Trecynon, near Aberdare, thence to the Garw and Llynfi Valleys, on to Mountain Ash, and then to the Rhondda Valley, and elsewhere. Meanwhile a series of outbreaks was taking place in Merionethshire. This had no ostensible connection with the southern Revival, neither had it material support from the press until the appearance of the curious lights, to which I shall refer later, caused remark and attracted an army of reporters and investigators, much to the alarm and, in some cases, disgust of the peaceful inhabitants.

Although Evan Roberts' name is the most prominent in the Revival, he neither created nor sustained it for the most part. He is the embodiment of the Spirit of the Revival, the most striking manifestation of the force that caused it, and to a very great extent its leader and director, but he did not produce the Revival, nor did the Revival produce him.

Evan Roberts was born at Loughor in 1878; he is the fifth

in a family of eight, four sons and four daughters. His father is a collier, the mother a simple, honest housewife: neither the parents nor their forebears have been people of unusual ability or mark. Evan attended the Church School of the upper village until he was 12 years of age and, although diligent and regular in school-life, showed no capacity that distinguished him from other lads; in ordinary work he was just the average, healthy, play-loving boy, cheerful and willing. Between 11 and 12 years of age he had a slight accident to his face, after which as a consequence he showed symptoms of a nervous shock. I refer to this later on. The incident has not been related elsewhere and may be denied by some of his friends, but I have good reason for thinking there is truth in the story. From his earliest days Evan had a strong bias towards religion, but I learn on good authority that not much reliance can be placed on the statement which has found its way into print to the effect that the mother destined her newly-born child for the ministry. Most Welsh mothers desire to see at least one son in the ministry, but there is no evidence that I can discover of Mrs. Roberts having had an unusual desire of this kind. Roberts spent most of his time in Bible reading, both as a boy and as a collier, and he may almost be described as a man of one book. At the same time, the catalogue of his modest library, which has been read to me by one who obtained it from Evan, shows that he paid more than usual attention to general culture, especially in Welsh books of reference. He wrote poetry, some of which was published in newspapers, and is a fair performer on three or four musical instruments. I am assured by a scholar who has tested his knowledge that Evan Roberts has a better literary equipment than most Welsh colliers and that is saying a great deal, for many of them read widely. When he became a collier at the age of 12, and during his blacksmith period in his 25th year, the Bible was his constant companion, prayer the ever-sought recreation. Every interval in his working days and many of his night hours he spent in earnest prayer. At the Chapel he was an active partaker in all the various exercises and classes. The one testimony borne by every person who came into contact with Evan in whatever capacity, is that his life, conduct, and profession

were and are absolutely consistent. I have rarely found such unanimous witness to any good man. His talk in private for many years was on revivals, he read all he could find on the subject, and his prayers were for a revival. The idea possessed him night and day. A few weeks ago he told one of my informants, a pressman who has been in close touch with the revivalist, that on one occasion, four years before the Revival, he had suggested to a young preacher a sermon on 2 Chron. vii. 14. The verse seemed to him to furnish the programme of a revival. To it he has certainly been most loyal. I give these details because without them it is impossible to form a proper estimate of the man or of his position. We can easily understand from them that if the working, active consciousness of this lad was mainly occupied with this one absorbing idea, how richly stored his sub-consciousness became with the materials on which he is now making heavy drafts.

After a year at the forge, Roberts determined to prepare for the ministry in the Calvinistic Methodist Body, and he entered the preparatory school at Newcastle Emlyn in the middle of September, 1904. The head-master (see (3) Appendix) says of him that during the few weeks he was at school he betrayed a capacity and aptitude for work considerably above the average. On the fifth Sunday of his residence a missioner named Seth Joshua came to the village on a mission, and on the following Tuesday some of the young women from New Quay came over to help. Evan Roberts was present, much to the regret of the head-master, as the pupil had been in bed with a cold. On the Wednesday night the master saw Evan in the Chapel standing up to "confess Christ," then kneeling in prayer and going through a most agonising soul-struggle. This however was overshadowed by what happened next day at Blaenanerch, where, as he said, he was "bent" (see *Western Mail* reprint). After this Roberts was at Newcastle Emlyn for about three weeks, but not in school. The master, being totally unable to appreciate the mighty force at work in one who spent all day and most of the night in prayer and meditation, tried to get Evan to study some simple task, but the young man declared that as soon as he touched a book he felt the spirit crushing him, and it was only by

putting the book on one side that he could obtain relief. As he said this a tremor ran through him, and his face and neck were observed to quiver in a remarkable way. To most of the people around him he was then an enigma; only two or three persons had any suspicion of what these paroxysms and visions meant. On a certain Sunday night he heard a voice bidding him go home to Loughor and speak to the young people of his own Chapel: the following day he went. Permission having been obtained to hold services, the work began on October 31st; before many evenings Loughor was "on fire" and thence the flame spread.

Evan Roberts is a mystic, and to understand his place in humanity we must study the lives and writings of Eckhart, Tauler, Hylton, St. John of the Cross, and especially Juliana of Norwich, persons whose names, I suspect, were unknown to Roberts until recently. His teaching is limited in scope, but so far has been more in accordance with the Spanish than with the German mystics. Is this due to racial affinity? Roberts is probably of Iberian stock.

The story of his visions will, I understand, be published. Here is one and it is typical of the rest. It occurred before he left home for the Grammar School. "One Friday night last spring when praying by my bedside before retiring, I was taken up into a great expanse without time or space—it was communion with God. Before this it was a far-off God that I had" (cp. Suso on his vision. "It was without form or mode, but contained within itself the most entrancing delight." Suso died in 1365). "I was frightened that night but never since. So great was my shivering that I rocked the bed and my brother awakened, took hold of me, thinking I was ill. After that I was awakened every night a little after one. This was most strange, for through the years I slept like a rock and no disturbance in my room would arouse me. From that hour I was taken up into Divine fellowship for about four hours. What it was I cannot tell you, except that it was Divine. About five I was allowed to sleep until nine."

Mr. Seth Joshua, before-mentioned, has said that for four years before meeting with Roberts in Cardiganshire, he had prayed for the raising up of a revivalist, "not from Oxford or Cambridge, but from the plough or the coalpit." (A

paragraph also appeared in the *South Wales Daily News*, July 1st, 1905, to the effect that a deacon eight years ago offered a similar prayer.) Mr. Joshua was not alone in praying for a revival: I have evidence that many in all parts of Wales had been doing the same, and I suggest that if our theory of telepathic influence is true, it must some day be recognised as one at least of the elemental forces in what is called prayer. I am not, I think, going beyond the limits of our inquiry if I urge the examination of prayer as a psychic force on the attention of members. If the obsession of a particular idea in one mind is traceable to the intense energy exerted by some other mind at a distance, with a view to the obsession, is it contrary to reason to conclude that something of this kind takes place in a certain class of prayers? I am thinking now of only one branch of prayer action, the terrene; but it does seem probable that if a hundred or two hundred persons in Wales were for years desiring a particular line of action, and spent a great deal of time in expressing their desire, the force so generated and directed could hardly fail to reach and move some sympathetic minds within the same area. We are very far from understanding the laws of telepathy, but our limited knowledge even of its facts points in the direction I have indicated. Finding in the course of my inquiry that the revival had "caught on" in some places, in others had but limited success, and elsewhere failed ignominiously, I tried to discover what prayer-preparation had taken place in the several localities, and no one in Wales will, I think, dispute my conclusion that speaking generally the results corresponded to the preparation. In one town the conversions in the chapels attended by Evan Roberts were fewer than in others where he was not present, and for the same reason,—difference in the amount of preparation.

Whether by prayer or other means, the creation of expectancy would seem to be necessary to success. I attended Roberts' services at Siloam, Swansea, for a whole Sunday. Meetings had been going on there daily for five weeks before his arrival (beginning nearly as soon as his meetings at Loughor), and I found in the packed mass of 800 or 900 people in the Chapel, exactly that air of feverish expectancy which made all present susceptible to the suggestion power of a man

like the revivalist. It was a new experience to me to hear a large crowd sing over and over again for 15 or 20 minutes, without a moment's pause, the refrain: *Diolch iddo, diolch iddo, Byth am gofio llwch y llawr* (Thanks to Him: always for remembering the dust of earth.)

One able correspondent whose name, were I allowed to give it, would carry great weight (he is a Welshman), says that some of the scenes witnessed are in part due to the hysterical excitement caused by expectation. I need not detain you with a description of a revival service: it must suffice to say that even in the most orderly meetings confusion reigns, yet there is no sense of confusion. Roberts generally preaches but little, sometimes not at all. His part is to ascertain at intervals the peculiar temperament present in the congregation as a whole, or in its parts, and then to guide it into correspondence with his own standard of what it ought to be. If you have watched a skilled workman bringing a lump of heated metal or other material into a required form, you can conceive what Roberts does with his meetings. One shrewd observer, a Welshman, writes to me thus: (The account which is given in full in the Appendix (4) is abridged here.) "The five meetings I attended were in different places, under different circumstances, and each meeting had a complexion entirely its own. But I detected a uniform method. Evan Roberts tests a meeting before he begins to speak. What provokes his hearers seems to me the clearest explanation of his success in bringing each meeting to a dramatic and successful climax. His apparent indifference and immobility, before he says anything, breaks up all the composure an audience can command. Add to this his habit of transfixing each and every person with his homage-compelling gaze. He reviews methodically the rows of faces; it is the look of a practised physician. By the time he speaks he has made a mental census of the audience. He knows who are ill at ease, he predicts conversions, he detects hindrances. A man of faith, doubtless, relying on the promptings of the Holy Spirit, but not neglectful of all the data available by human means. He makes the audience reveal itself, and then tells the people what they knew already, but they are puzzled and staggered by the fact that this meteoric stranger should know them so well. In three of his break-downs or

nervous collapses that I witnessed, I was near enough to render first-aid if necessary, and could not believe that he was shamming. Twice I saw him place his hand on his neck, as if pressing something down. There was a jerking back of the head, such as I have noticed in persons whose nervous systems are somewhat deranged."

My correspondent knew nothing of the accident in Roberts' boyhood; his idea of a physical cause for the nervous tremors is therefore all the more noteworthy. The followers of Evan attribute these mild tremors to Divine influence, and I think he shares their belief, but true to our line, we must exhaust the nearer probabilities before going elsewhere.

Roberts certainly possesses a strong power of suggestion, is very sensitive to a certain class of telepathic influences, and has a genius for religion, but has not, by any sign that I can read, a trace of multiple personality in active operation.

Some account must be taken of the inner voice he claims as his guide. We are all familiar with what Mr. Myers wrote on Socrates and his Daemon in *Human Personality*, Vol. II., sects. 812 *et seqq.*, and the parallel between the philosopher and the revivalist is on some points remarkably complete. In Roberts' case the Spirit tells him when to speak and when to be silent, to whom he may grant an audience and whom he must refuse, what places to visit and the places he must avoid. Without any previous warning the inner voice compelled him to remain silent for seven days from February 23rd to March 1st. On the 22nd he was preparing to go from Neath to Briton Ferry when suddenly the voice said: "Don't go." He obeyed, and remained in one room for the seven days without uttering a word even to the girl revivalist who took his frugal meals to him. The few communications that passed were made in writing. I have ascertained from the people in whose house he was staying that they never heard him once praying or reading aloud. The story of those seven days is given in full in the *Western Mail* reprint for March 3rd, 1905, and I quote extracts from these in (5). He had one vision during this period, a revelation of the imperfect spiritual condition of a certain group of people. If you read the accounts of all that he went through in public from September 1904, to February 20th, 1905, you will not be surprised that

tired nature asserted itself and demanded rest. Not all of us have the courage to obey nature's warnings so implicitly and immediately.

The short pithy messages that Roberts gives his friends and audiences as from the Spirit are, so far as can be discerned, not more remarkable than might be expected from a man whose mind is saturated with Biblical knowledge, and who possesses great native shrewdness and penetration. It is right to mention that few men have more resolutely withstood the temptation to be lionised. Whatever may happen, he will not be the idol of the hour, and people who have crossed Continents to see him in private have had to return unsatisfied.

A great deal has been said of his power of prediction. It appears to be exercised chiefly in pointing out where coming converts are to be found in this or that part of a chapel meeting. He is nearly always found to be right at the time, and if his statement is not verified or justified immediately, it has been afterwards. Numerous as such instances are, we may not be disposed to attach much weight to this feature of his work, since it is obvious that in a huge gathering of the kind many are present who are susceptible to a "converting" influence. But one case of prediction deserves notice. At Liverpool (6) on one occasion Roberts refused to leave the building, when the service had been declared closed by the ministers, because he said that one man in an indicated gallery, a Welshman, he was certain had not confessed Christ as he ought to have done. The minister in charge of that gallery "tested" the people and reported that every one had confessed Christ. Roberts was not satisfied: six times was the appeal made during the next 25 minutes and not until the sixth test did a man come forward and admit that he had not been sincere in professing as a convert with the rest. Roberts directed the minister to speak to the man, and after a short talk he too gave in. We can only assume that Roberts' sensitiveness to deceptive, hostile, or sympathetic thought is abnormally developed. Many public speakers are aware of the temper or attitude of an audience before any outward sign of it has been given.

Amongst the records in the Appendix (7) will be found two cases of possibly telepathic influence.

Evan Roberts has not escaped criticism as to his predictions and declarations of hostile influence. What one critic at Dowlais and others at Liverpool said may be read in the reprints.

I now pass on to other features of the Revival.

Some letters have appeared in the newspapers on the wonderful eloquence displayed by unlettered persons in prayer and speaking, and not a few men have claimed that the eloquence is proof of direct Divine inspiration. I have inquired into this and find that for the most part the eloquence consisted in a number of persons being able under the excitement of the moment and the contagion of crowds to express themselves with unusual fluency, but nearly always in the words of the Bible or hymns which they have learned and known from infancy (8). It is not a Sais but a Celt who writes thus—"Excite a Welshman and he is not responsible for much that he does. If you can tell me exactly how it is that a Welshman is more susceptible to physical emotion than an Englishman, you have no difficulty in comprehending the secret of the Revival. . . . My wife happened to get a bit excited at a parish meeting two years ago and well-nigh staggered me and others with her eloquence. Under the impulse of the moment she spoke splendidly and made a great impression. She had never spoken in public before and nothing has occurred since to incite her into eloquence."

Without further discussion we may accept as the only conclusion warranted by the facts that as the Welsh are by nature emotional, enthusiastic, ready speakers as a rule, and possess a language that almost of itself invites eloquence by the stately roll of its open vowels and musical syllables, it is not surprising that those who are stirred to the depths of their feelings should break out into fervent utterance of the sonorous periods they have taken in with their mother's milk. There are several cases reported of persons unable in ordinary conversation to speak without stammering who spoke with fluency and ease in prayer in public; but such instances of defective muscular power being made good under excitement are not confined to the Revival and are easily explainable.

Dr. Starbuck in his *Psychology of Religion* discusses the relative values of the various motives to conversion. I must

refer you to his tables and lists, but it is worth notice that in Wales, during this Revival, the motive of fear has found but a small place, if any at all. The burden of Evan Roberts' teaching is love and gratitude, obedience and personal service, and joy. In the statements made to me by many I meet frequently with the remark—"I felt full of love and joy, I could love everybody." And no one, whatever his views of the movement as a whole, can regret hearing that many reconciliations have been effected.

From two very different and widely separated districts I have reports that a distinct change of countenance took place in some of the persons affected. A friend (8) says that "Young people became pale and their eyes wore a far-away listless look. One said that for days after he had prayed he saw people move like ghosts in the street, and he thought there was a thick mist." Another writes—"I have been struck by one girl's changed appearance during these months. Her expression has become much more gentle, her face, previously coarse, has become quite refined. As a man expressed it to me—she has a Madonna-like face."

I have met with no cases of levitation.

One of the most striking narratives received comes from near Aberdare. The writer, a collier, gives an account of his studies in psychology and the numerous books he had read before the Revival. He was secretary of the local Ethical Society and attended the Revival services purely as a critic. He wanted to know how "the moral consciousness became centrified into the conscience of these people." The story and results of his investigations are given in the Appendix (9), and it is important to note that the record is one extending from November 14th to March 4th—within a few days of four months. He gives instances of telepathy, of the hindrance to conversions through the presence of sceptics at the meetings, of a case of access of physical strength during religious excitement, and of his own experience of a "voice." Taken as a whole it is the most interesting of all the communications received.

No doubt there have been many other cases of apparent telepathy connected with the Revival. I quote two received; if others come to hand they will be reported as usual to

the Society. The first occurred in the Llynfi Valley. A young man at a Revival service was suddenly seized with an irresistible impulse to pray for his father, although he knew of no particular reason why he should do so. The father up to that time, living about 16 miles away, was in good health. The next morning the young man had a telegram to say that his father had died suddenly. The case is given in full in the Appendix (8).

The second happened in an adjoining valley. On December 27th, 1904, as on other days that week, there were long services held at a Church three times each day for the sake of the persons who had been won in the Revival. The wife of the layman who had charge of some of the services objected to her husband's prolonged absence from home, and told him that if he had pleasure in the Church he should have none at home, so she started the weekly wash. On going to the wash-tub, she says, "There before me appeared the four children, and one of them spoke to me in English saying—'Mam, come,' and then they disappeared. I could hear the singing of the hymn, 'O Paradise,' until it died away in the distance." The four children had died in infancy.

The husband's report is that at the time of the vision he was in the Church praying for his wife, but without any thought of the children then or at any time of the day. There was no singing in the Church at the time. His prayer was that God would give his wife a desire to go to the meetings. On his return she asked what was the matter with him, as he looked confused. He saw a change in her, and he believed that God had revealed Himself to her. She cried, went with him to the services, but said nothing about the vision until late that night. Clearly the case belongs to the class of visualised mental impressions of which we have many recorded. See Appendix (10) for the full account.

The Vicar of Llangadfan reports that three of his parishioners, whose names are given, heard bells chiming during service on Sunday morning, January 29th, 1905. The sound was over their heads, but no one else in the congregation heard it. Another parishioner on the previous Wednesday

heard what appeared to him as a thunder clap followed by lovely singing in the air. On Saturday the 14th of January a workman returning from work between 7 and 8 heard some strange music, similar to that caused by the vibration of telegraph wires, only much louder. The hill where he was is far from any trees or wires of any kind. And yet another man heard one evening in February some lovely singing on the road about half a mile from his house: it frightened him very much.

The names are all given, but verification other than the Vicar's is impossible without a personal interview. Whatever the explanation of this series of happenings, I think the evidence is trustworthy. Most of the persons concerned were men. See Appendix (11).

The Vicar of a parish in Cardiganshire (12) was riding, a few days before Christmas 1904, to visit some parishioners who lived three miles up the hillside. As he was ascending he heard voices singing; he thought at first that it was pure fancy and took little notice. Gradually the voices seemed to increase in volume until they became overpowering. He tried to imagine that it could be nothing outside himself, but the harmony seemed to be borne in on him entirely from without. It was as real to his senses as anything he ever heard and the words were distinct, in Welsh. The refrain was started again and again, each time with increased power. Arrived at his destination the singing ceased suddenly. He does not remember that he ever heard the same words sung as he heard them that day, and it is the only experience of the kind that he has had. Many of us know what it is to be haunted by a tune or phrase until by a strong effort of the will we rid ourselves of it, and that one whose mind has been occupied with revival music should have a more vivid experience of the kind is perhaps not very extraordinary.

Amongst the narratives deposited in the office of the S.P.R. is a long one from a young man in Glamorgan whose conversion attracted more than usual notice. From his story I will only quote what belongs to this section on sounds. One night he had spoken at a meeting but felt afterwards that he had said something detrimental to the cause, and he determined not to speak again. He proceeds—"I reached

home at 11 very tired, with no appetite for supper. I laid on the couch but instantly felt full of the Spirit and on fire. It was so hot that I had to go outside, although the fire was nearly out. I went to bed about 12. I was sleepy but was not allowed to sleep. I heard a voice speaking distinctly. The Spirit said (in Welsh)—'You said to-night that you will not speak for Me again.' This was repeated several times. I answered—'You know very well that I cannot speak, that I have nothing to say.' The Spirit—'I have a message, I want you to deliver it, and that in the most public place.' 'What is it?' The Spirit—'Tell them that hypocrisy is the worst sin against Me, and that there is not a hope of a hypocrite receiving a blessing from Me. I went now to think over the message. The Spirit again—'You have not said whether you will say it or not.' I promised I would. I said—'Let me sleep now.' But I was not allowed. . . . I doubted whether it was the Holy Spirit. He then said—'Don't you remember Me coming to you in Trinity Chapel, and that quite plainly?' I was convinced and the next night delivered the message. That night I felt the presence of the Spirit but heard no voice. I had a vision, it was a beautiful light, pure, and brighter than any light I have ever seen, and clusters of something very soft and white falling upon me gently and covering me all over. I called them blessings." Another night he saw a stick given to him as a help in rough places. Again he saw down an abyss, and marks as if some one had fallen down into it. Next morning he heard of the death of a woman who had delayed repentance. His other dreams related need not detain us; they have all the same character of being mental images formed by the reflections of the subliminal self upon things that had occurred to him, or perhaps that were passing through other minds possibly in telepathic contact with his own.

In another town a young man who, through inability to accept the Creed, and for other causes, had been an irregular attendant at Church, was present at a Revival service during which he saw a lighted candle emerge from the font and the figure of an angel shielding it with his wing from the draught that came from the open door. The flame was very small, and

the least breath of wind would have extinguished it but for the protecting wing. Before the service was ended he gave his adhesion to the Church. The imagery of a tiny flame, as representing little faith, might well occur on such an occasion. This case is included in Appendix (8).

A resident in a Cardiganshire village on the night of December 12, 1904, was walking along the high road when he saw a faint light playing over his head. As it came nearer it increased in size, and thinking he was deceived he closed his eyes, but the light continued. Opening his eyes again he saw the light again as it were a man's body in a shining robe. The figure had wings, it did not touch the ground. He looked at the hand and saw the prints of the wounds. He shouted—"O my Jesus," and the figure ascended out of sight. He felt filled with love, and from that time he can love every one without difference. In the light of the vision there succeeded a view of the world as a wild wilderness. In answer to questions this correspondent says that never before had he had an experience like it: the vision was in silence. His wife has had some wonderful experiences, but the account of these is not forthcoming (13).

A young man in Glamorgan having been much influenced by the Revival determined to do a certain thing unnamed. He failed to fulfil his promise and then when he tried to pray there came a reiterated vision of a large white throne empty, but with the word "Disobedience" written across the front in black letters. Obedience caused this vision to cease (14).

A woman at Dyffryn writes that at the beginning of the year she was praying at midnight in a room without a light when suddenly she found herself in a glorious place in the midst of song and praise, but she saw no one. Thereupon a bright light entered the room in the shape of the Ark and Mercy Seat. It shone brilliantly, she thought there was but a thin veil between herself and the eternal world: and all passed away. She had a vision of Christ three years ago. I asked whether the vision of the Ark was like any picture of it that she had ever seen, and as her answer was "Yes," we may place this incident amongst the cases of mental imagery, the mind utilising stored-up impressions.

In all these instances we have to remember that according

as individual idiosyncrasies and mental habits vary, so do the outcomes of suggestions and impressions. In some they are visualised, in others auditised, and again in some the bodily temperature is affected with no formation of an image or a sound heard. We may suppose that the whole of the mental and nervous apparatus within the subject is operative in these occurrences.

Having heard that the Revival had caused an increase of lunacy I asked the Medical Superintendent of the Glamorgan County Asylum for his opinion. From his report (15) I learn that the increase of insanity cannot be attributed to the Revival, for "in only one per cent. of the admissions was religious excitement deemed to be a contributory factor in the causation." This was in the last quarter of 1904 and the same result has been found in 1905.

I now come to that part of the subject which has perhaps caused more excitement in the public mind than any other feature of the Revival. All my readers must have heard of the mysterious lights in Merionethshire associated with the name of Mrs. Jones of Islawrffordd, near Dyffryn. This good lady is, I am told, a very simple, quiet person, whose life until recently has been passed in obscurity. Some time ago she read Sheldon's book, *In His Steps*, and was much moved by it. She determined to work for the spiritual good of her neighbours, and she began her ministry early in December, 1904. The story is that she is attended by lights of various kinds wherever she goes, and, as I shall show presently, there is more in this personal attention than might be supposed. I am spared the necessity of giving minute details, since Mr. Beriah G. Evans, a Carnarvon journalist, has taken care to inform the world as to the lights, and his account of what he and others have seen may be read in *The Occult Review* for March, April, and June, 1905. The numbers are in the S.P.R. Library. It is important to notice that the coast in the neighbourhood of Dyffryn has been favoured or disfavoured with lights of many shapes and sizes in former times. Pennant in his *Tour in Wales* gives a full account of the appearances of mischievous blue flames that alarmed people and did material damage near Harlech in 1694. Lights of a blue colour appeared also in the neighbourhood of Pwllheli in 1875, and

the publication of Mr. Picton-Jones' account of what he then saw elicited from a correspondent the relation of a similar occurrence in 1869 or 1870. Again in 1877 lights of various colours were seen moving over the estuary of the Dysynni. Through the kindness of the editor of the *Oswestry Advertizer* I have received the extracts from his "Bye-gones" columns, which give the notes on lights for the three years 1869, 1876, and 1877. These are quoted in my Appendix (16). I am not satisfied with the investigations that have taken place, and I think now, as I did at the first, that the Society might well employ a geological expert to go over the district and discover, if possible, what conditions are present favourable to the natural production of incandescent vapours. Mr. Bernard B. Redwood (son of the well-known scientific expert, Sir Boverton Redwood) was sent down by the *Daily Mail* in February, 1905, but his report,[1] which I give in the Appendix (17), is not to me conclusive. He planned his investigation on the supposition of electrical disturbance, and I am not surprised that he was disappointed at the result. He says, with more approximation to what I think is the cause of some of the lights, that it is just possible that there may have been some lights caused by spontaneous ignition of phosphuretted hydrogen generated in the marsh at Egryn and distorted by mist. He adds that "Methane or marsh gas is never self-ignited, and may be left out of the question." With his personal opinion of Mrs. Jones I am not disposed to agree; but granting its truth, we have still to reckon with the witnesses I shall quote as to the reality of both subjective and objective lights. The evidence received I proceed to give, first, however, stating my conviction that Merionethshire has been the scene of late of a large amount of exaggeration and misconception, and perhaps trickery. But having made all allowance for persons who mistook meteors, brightly-shining planets, farm lanterns, railway signals, and bodies of ignited gases for tokens of heavenly approval of Mrs. Jones and the Revival, there remain sufficient instances of abnormal phenomena to encourage further inquiry. Evidence of misapprehensions I have received.

[1] This report was not published in the *Daily Mail*, but Mr. Redwood kindly sent a copy of it to us.—EDITOR.

A vicar in the neighbourhood has sent me the following: "A very reliable man informed me that one morning last week [in February, 1905] on looking out through his bedroom window about 6 a.m. he saw some remarkable lights rising over the marsh indicating a wave, bluish colour, and ascending up into the heavens and vanishing away, but he did not in any way connect the light with the Revival in any shape or form."

Correspondents from whom I have managed to obtain evidence relate various experiences. Mrs. Jones of Islawrffordd wrote on January 16th, 1905: "I have seen [the light] every night from the beginning of the Revival about six weeks ago. Sometimes it appears like a motor-car lamp flashing and going out, and injures nothing at all; other times like two lamps and tongues of fire all round them, going out in one place and lighting again in another place far off sometimes; other times a quick flash and going out immediately, and when the fire goes out a vapour of smoke comes in its place; also a rainbow of vapour and a very bright star." She said that the lights were always seen out of doors, and at about six o'clock in the evening. I asked if they had been seen by any one who had not been converted, and the answer was "Yes."

A man at Dolgau says (January 25th, 1905): "We have not seen it now for a fortnight. We saw it for eight nights some time back at about 11 o'clock. We were afterwards a week without seeing it, and then we saw it once more. . . . It was very like the light of a lamp, but not so bright, and appeared to me to move gradually. Once I saw it move swiftly. It was in a place where there was no light to be. It appeared very low down, along the ground, I should think." In reply to queries he says that the colour was a weak white light, always very much the same; it appeared at first accidentally, it was not expected. There is a ditch running through a ravine near the spot.

Another correspondent says that only once did he see the light, on January 2nd, 1905. "It was hovering above a certain farmhouse, and it appeared to me as three lamps about three yards apart, in the shape of a Prince of Wales's feathers, very brilliant and dazzling, moving and jumping like a sea-wave under the influence of the sun on a very hot day.

The light continued so for ten minutes. All my family saw it the same time. It was 10.40 p.m. at the time." My questions were treated by him as evidence of utter unbelief, and repeated requests for further information met with refusals.

A young woman of some education wrote (February 4th, 1905): "I saw the light you refer to one night in the beginning of January [between 10 and 10.30 p.m.]. At first I saw two very bright lights, about half a mile away" [it was between Dyffryn and Llanbedr], "one a big white light, the other smaller and red in colour. The latter flashed backwards and forwards, and finally seemed to become merged in the other. Then all was darkness again. It did not appear in the same place again, but a few minutes after we saw another light which seemed to be a few yards above the ground. It now looked like one big flame, and all around it seemed like one big glare of light. It flamed up and went out alternately for about ten minutes, very much in the same way as some lighthouses."

It is probable that the two persons whose accounts I have just given saw the same light from different points of view.

On December 22nd, 1904, at 5.18 p.m., another deponent saw, in company with two other persons, a large light "about half way from the earth to the sky, on the south side of Capel Egryn, and in the middle of it something like [a] bottle or black person, also some little lights scattering around the large light in many colours. Last of all the whole thing came to a large piece of fog, out of sight."

Another writer, whose account is given in the Appendix (18), describes the light as a pillar of fire, quite perpendicular, about two feet wide and three yards in height.

A correspondent whose opinion, from his position in relation to some of the persons quoted, I am disposed to trust, says that the prevailing view in the neighbourhood is that the lights seen along the coast from Towyn to Portmadoc by scores of people at divers times between 6 p.m. and midnight, and in divers forms, are phosphorescent lights, not associated with any person or building. The light has been seen by many, Chapel members and non-members alike, and at the same time, whether Mrs. Jones be at home or away. About Mrs. Jones's own experiences he declines to express an opinion.

Lengthy communications from a husband and wife at Harlech, on the same coast, given in the Appendix (19), contain similar evidence, and some account of earnest endeavours to see the lights in Mrs. Jones's presence.

I need not refer to other communications received from the neighbourhood of Welshpool, save to point out that this locality is several miles away from the other, and yet the descriptions of lights are to some extent similar.

On Wednesday, June 21st, 1905, I interviewed a medical man in the Rhondda fach, who saw on May 27th, at night, a globe of light about the size of a cheese plate, or nearly the apparent diameter of the moon, over the chapel where Mrs. Jones was that evening preaching. He made sure by comparing this light with the gas lamps within sight, that it was not an ordinary lamp. I have had a photograph taken from the very spot where the doctor stood when he and his wife saw the light, and have marked on it the place where the light appeared (see Plate I.). As may be seen from this photograph, the background of the chapel, as viewed from the house front, is the other side of the narrow valley, the black mark being just over the flat roof of a house on the further side of the street below. Now it is quite possible that some one willing to deceive his neighbours might have perched himself on the mountain side with a powerful lamp; but why, in that case, he should select a position from which the light could only appear to be right over the chapel to a very few persons, those in or in front of the uppermost terrace of houses, and why he should expose the light only for a few minutes, are points that require explanation. The doctor is in sympathy with Mrs. Jones, and when he informed her that he had seen this light she declared that she had also seen it, but from within the chapel. This case is given in full in the Appendix (20).

A second account of a light appearing in the same valley, about half a mile lower down, and on the opposite side of the valley, at a much later hour, is also given in the Appendix (21). This light was somewhat similar to one seen in North Wales, of which the account is given in (18),—a column of fire about two feet wide and several feet high, of the tint of a fiery vapour.

PLATE I.

Where Dr. Morris stood when he saw the light.
The faint mark over the Chapel indicates apparent position of light.

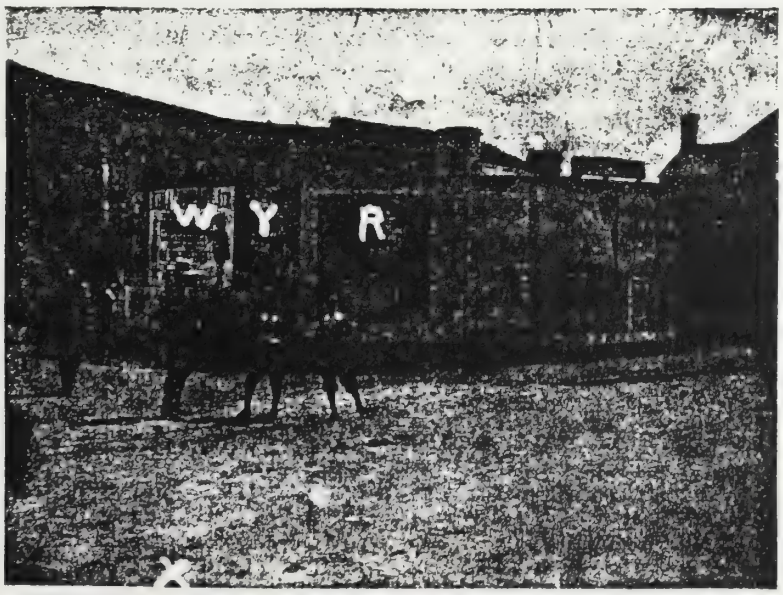


PLATE II.

VIEW OF ROBERT TOWN, SQUARE, YNYSYBWL.

W. Y. R. indicate the colours of the Posters white, yellow, red.

X. The place where Mr. D. D. stood.

△. The place in which the red triangular light appeared. On the poster to the right of R there is a brilliant red triangle.

From the same locality two other accounts (22) have been sent to me of lights seen about the same time by two women.

Now here are four narratives from the Rhondda fach, but of the six persons who witnessed the lights four are known to be North Walians, like Mrs. Jones herself, and I think this fact tends to support my theory that persons of the same race or tribe have similar modes of mental action. The cases of collective hallucinations quoted, so far as they are genuine, have a strong family likeness, and as the seers are all in sympathy with Mrs. Jones, probably her mind is the originating cause of the appearances. In my correspondence with these light-seers I have made a point of asking whether they had any of them ever seen a corpse light (canwyll gorph). Not one of them had done so, some of the witnesses had not even heard of such a thing. The persons who see the corpse light are, I believe, not from North Wales, but from Cardiganshire, and possibly are Iberian in race. Professor Barrett has traced the dowsing faculty to Somersetshire, and if the various forms of lights seen in Wales could be properly classified we should no doubt find that as the race-origin so the light-form.

I also suggest a connection between the naturally-caused lights which have appeared frequently along the coast of Tremadoc Bay, from Pwllheli round to Barmouth, and the forms of the subjective appearances which have been described. The traditional, collective memory of the objective lights may act as a guide to the imagination, providing it with materials for picture formation when it is stimulated by a sufficiently exciting cause. Mental imagery can only employ stored-up impressions; however incongruous the various elements, they all may be drawn upon when occasion serves, and the lights of Dyffryn are sufficiently common and familiar to become the mnemonic material of religiously excited minds. Mrs. Jones' *obiter dictum*, "lamp flashing and going out and *injuring nothing* at all," reads like a reflection of the sub-conscious memory upon the lights of 1694, which did injure material objects. Of those lights and their effects Mrs. Jones had most probably read or heard. The motor car association would not suggest injury, because whatever mischief motor cars may do, their brilliant lamps are not the causes of the mischief.

There was a rumour of trickery in the Rhondda fach: some

said that young men had got on to the flat roof of a house, —the only flat roof of a dwelling house that commands a view of the chapel, Libanus—and caused a light to be projected from it on to the chapel roof or over it. I went to the house and the proprietor told me that he had gone on to the flat roof to watch for the lights. He had a small lantern for guidance, as the roof is dangerous, having no parapet, but it would not be possible with so small a lamp to throw a beam of light or create a disc such as the doctor and his wife saw. The spot where the doctor stood, the flat roof, and the chapel form a triangle with the chapel at the apex. Three other instances of lights seen are given in the Appendix (23), (24), (25).

By way of assisting towards a solution of this matter of the lights, I have added (26) to the letters from Wales a communication from a friend who saw at a séance held by eight persons, in a totally dark room, some years ago, five little lights slowly gyrating near the ceiling of the room. The hypothesis of fraud in this case he dismisses with contempt. If we can gather accounts of any considerable number of similar instances in experiments or séances where the mediums may be trusted, we may arrive at the causes of Mrs. Jones's light manifestations.

I have taken care to ask in which cases the lights seen illuminated surrounding objects, and whether persons not distinctly religious saw them. The answers prove that illumination of walls, buildings, and hedges took place in some instances, and if so we may dismiss these at once as purely physical, not psychical. I believe a genuine psychical light has no power of itself to illuminate distinctly any external objects. A room may appear to be flooded with light, but I do not find that the furniture is made more apparent.[1]

A complete review of the whole subject of the Revival at this point is not desirable, even if it were possible. We need far more inquiry, more examination of more witnesses, time for comparison, also, of the various phenomena with themselves and with other events in former days. But I hope enough has been said to encourage some of our members to study these spiritual movements without prejudice of any kind, and

[1] This question is discussed in the "Report on the Census of Hallucinations," *Proceedings*, Vol. X., pp. 81-82.—EDITOR.

with the certainty that no time is lost which man can devote to the separation of truth from deception, the deliverance of reason from passion, and the clearance of faith from superstition.

A few weeks after the above paper was written I heard of the appearance of "lights" at Ynysybwl, a small colliery town a few miles north of Pontypridd, Glam., and on August 2nd, 1905, I visited the town to interview some of the percipients. Mrs. Jones of Egryn preached at Ynysybwl on July 4th, 5th and 6th, but there is no trustworthy evidence of lights being seen before July 23rd. On that evening several persons went to Ynysyboeth to hear Mrs. Jones once more and by all accounts they were very much affected by the service. On their return to Ynysybwl they held an open-air meeting, at about 10.30 p.m., in the open space known as Robert Town Square. The religious fervour was intense and the service lasted until 1 a.m. One correspondent (see 27*a*) reports that his attention was called, during the service, to a "ball of light about the size of the moon," with a slight mist over it. Then stars began to shoot out around it, the light rose higher and grew brighter but smaller.

Another at the same gathering describes the light as a "block of fire" rising from the mountain side and moving along for about 200 or 300 yards. It went upwards, a star "shot out to meet it, and they clapped together and formed into a ball of fire." The form changed into something like the helm of a ship. The appearance lasted about a quarter of an hour. This deponent went home to fetch his wife to see the light, but from his house he saw nothing, although the house faces the same mountain side. Returning to the square he again saw it (see 27*b*). A third witness says that the light was a ball of fire, "glittering and sparkling," and it seemed to be "bubbling over" (27*c*). A Mrs. J. and her daughters saw the light at 12.30 a.m. as a ball of fire, white, silvery, vibrating, stationary. Mrs. J. also saw two streamers of grey mist emanating from the ball and in the space between them a number of stars (27*d*). The daughter saw nothing of the stars, but remarks, as no one else does, that the form became oval instead of round (27*e*). In conversation they told me also that the ball decreased in size. Another

witness, whose account has not been written, described his vision to me as a ball of fire with 4 or 5 pillars of light on the left of the ball, the intervening space containing no stars. He was standing near the last-named witnesses. It will be sufficient here to point out that whilst all the witnesses saw a ball of fire, each saw something in connection therewith not mentioned by the others. All agree in thinking that the duration of the light was from 10 to 15 minutes, but whether "vision" minutes are of the same duration as those of solar time remains to be proved. There is no evidence that any one consulted a watch or clock to mark the time that really elapsed.

On July 26th, at a meeting of the Salvation Army, in the same square, Mr. D. D. tells me that he saw over a wood on the mountain side a black cloud from which emerged first a white light, then a yellow, and finally a brilliantly red triangle. The vision lasted about 2 minutes (? vision time). Standing on the spot whence D. D. saw the succession of lights, I noticed that on the hoarding which fences the side-walk there were four very prominent posters well within the circle of vision as one looked towards the wood over which the light appeared. The posters, read from left to right, as a book is read, gave exactly the sequence of colours as described. The accompanying view (Plate II.) is marked so as to show the order. But for the lateness of the hour, 10.30 p.m., we might attribute the appearances to a transfer of visual impressions from the hoarding to the sky. In that case, however, the colours seen would have been the complementaries of those actually witnessed. The conclusion is that the colour sequence was mnemonic, the imagination using colour and form materials absorbed during daylight. The triangular form of the third light was a reminiscence either of the upper part of the red poster or of the "Bass" advertisement on the further right. The photograph was taken close to the spot where D. D. stood. The suggestion of unconscious utilisation of stored impressions will not be thought unreasonable by those who have examined many "vision" cases.[1] I have ascertained that the posters in question were all *in situ* on or before July 23rd.

[1] Cf. cases of "memory images" given in Mr. Myers's paper on "The Subliminal Consciousness" in *Proceedings*, Vol. VIII., pp. 450-54; also in Vol. XI., pp. 359-61.

In the same town on July 30th at midnight a Mrs. O., whom I have seen, called the attention of my friend, Mr. J. R. J., who lives next door to her, to a ball of fire or torch which she saw travelling over the hill side to the north of Ynysybwl, rather more than a mile, as the crow flies, from her house. Three relatives of Mrs. O., with her and Mr. J. R. J., watched the light moving about in a zig-zag from the top of the hills to the valley below, across fields and hedges, for about 20 minutes. The night was dark; the light went out at intervals and reappeared. It does not appear possible that any person could have borne a powerful lamp over the area pointed out to me, or have moved from point to point so rapidly as the light travelled, the apparent rate being six miles an hour. There is no evidence discoverable of bodies of ignited gases having been seen in the locality previously, and one of the witnesses was not in the least affected by the Revival efforts of Mrs. Jones. There is no solution of this incident at present. It may have been, as the Robert Town Square appearance was, a case of collective hallucination, but there was no immediate mental excitement at work as on the night of the 23rd. Careful examination of the appended letters can hardly fail to strengthen the idea of collective hallucination modified or tempered by individual idiosyncrasies, the originating mind being Mrs. Jones's, in the case of the Robert Town vision. I have taken care not to report other reputed light visions of which the testimony is not considered, locally, to be worth very much, and it may be well to note that, according to trustworthy information, I understand that the ministers of some of the chapels are exercising praiseworthy caution in accepting the reports of visions. Their attitude is wholesomely sceptical.

Visiting the Garw Valley, on the western side of Mid-Glamorgan, a few days ago, I interviewed a tradesman who also saw a light or lights after Mrs. Jones's visit to that valley. But his written account has not yet come to hand.

Several correspondents have expressed a desire for some satisfactory explanation of the lights seen in Glamorganshire and elsewhere, but, until many more authentic cases of the kind are collected and compared, their wish must remain unsatisfied. The lights seen in July were, I believe, not any of

them due to extraneous physical causes. If they are called subjective, the term must be held only to be equivalent to an operation within the physical limits of the percipients, and the lights must be considered in relation to the sounds and changes of bodily temperature experienced by several persons elsewhere, as related in this paper and Appendix. In the ascending scale of vibrations the order is sound, heat, and light waves. Is it probable that persons affected by such stimuli as the Revival provided heard, felt, or saw according (1) to the intensity of the stimulus in each case, and (2) to the susceptibility of the percipient? If one man's mental organs were excited to a certain degree, he would hear a voice; if to a higher degree, he would experience a vision; either operation, however, being entirely within the brain of the subject. I advance the theory of physical vibratory operation with considerable hesitation, and only because I am not satisfied with the proposal to attribute the occurrences either to diseased imagination (if by that term is meant a species of self-deception) or to some mental operation apart or distinct from the organism by which the mind works. If a sharp blow upon a certain portion of the head causes a man to "see stars," may it not be possible for a mental stimulus from without to act in a similar way? When it is known how mind can affect mind at a distance it will be possible, perhaps, to explain the operation within a man's self which interprets stimuli now as sound, now as heat, or again in vision. My chief concern here is to ask that the three kinds of experiences may be examined in correlation and all of them with due regard to the ascertained laws of vibration and modes of energy. The theory may be put thus:

A. Agent, exercising influence and suggesting form.

B. Recipient of mental stimulus whose brain translates the message into sound, heat, or light form according to its own capacity of motion.

In this inquiry the physical and the psychical cannot safely be dissevered, however necessary it may be to specialise for the sake of adequate research.

APPENDIX.

(1)

CIRCULAR USED IN THE INQUIRY.

From the Rev. A. T. Fryer, 2 Newport Road, Cardiff.

DEAR SIR,—A great many members of the Society for Psychical Research (abroad as well as in England), being interested in the Revival in Wales, are desirous of having placed on record in the Society's rooms as many authentic narratives as possible of *first-hand* personal experiences of the movement.

I have been requested also to obtain trustworthy information for the Society on those incidents and aspects of the Revival which illustrate or are concerned with the mental and psychical, rather than the moral and spiritual, sides of human nature, and include such things as visions, voices, lights, foretellings, inspirations in prayer or preaching, the sense of spiritual elevation or ecstasy, things which may or may not have a permanent or moral effect, but that have actually occurred.

May I ask your kind co-operation in getting such evidence? Wherever possible, it would be better to have the narratives in the handwriting of the persons who can relate their own experiences; but all narratives written by them or by any one else should be *signed and dated* by the persons to whom the incidents occurred. . . .

Appended are some notes which will serve to guide those who are good enough to help the Society in this investigation.

N.B.—No names will be published without permission.

---

1. Persons affected by the Revival should be asked to say how the impulse to prayer or song first arose.
2. It is important to discover, if possible, what circumstances or promptings led up to the Revival in various districts.
3. If eloquence in prayer on the part of unlettered persons has been noticed, it would be well to find out whether or no the language or phraseology was that of the Bible or any other spiritual literature.
4. The previous manner of life of persons affected (and of their parents, if possible) should be noted.

5. In the case of visions or voices, etc., it will be useful to learn whether the subjects have previously had similar experiences.
6. One well-authenticated case is worth more to the Society than many of the mere hearsay type.
7. In any case, the observations of recipients of this circular will be of value; if particular cases of abnormal character are not available, general impressions may be sent.

(2)

From the Rev. I. E., Pontardulais, January 30th, 1905. He gives here a written account of what he related to me in October, 1904.

. . . I have not been there in any of the meetings, and therefore the little knowledge I have concerning it comes from others, which cannot be always reliable.

. . . I consider the present Revival, or re-awakening or any other name that one may choose to call it, is the work of God,—an answer to the former prayers of the faithful. No place or man can have a claim to its beginning. . . .

However, . . . I will state what I have heard. Early last year there was a Convention at New Quay which impressed many. Some weeks after a young girl was stirred by a sermon from the Pastor of her chapel, and about 9 p.m. she went to the minister's house, saying: "I want to see you particularly. I have walked about a dozen times back and fore in front of your house this evening, afraid to come in, yet I could not go home before seeing you. You stated in your sermon this evening of a certain state of happiness which every Christian could attain. I try to live a Christian life, yet I have never attained that state yet."

Minister: "Is there anything troubling you, or are you afraid that you are not saved?"

The Girl: "No, I am not afraid of losing heaven; but what is it to be safe alone, when so many around me are totally regardless of their own salvation? What I want is to do more work for Him, to have more pleasure in His service, to attain that state you spoke about this evening." (She was intensely earnest.)

Minister: "Well, it can be obtained on condition—that you give yourself entirely unto Him, and let Him do with you as He pleases."

The Girl: "Ah! but He might ask me some difficult things.

What if He asked me to go out to Africa for Him? I could not do it."

Minister: "That is the only condition—He will ask from you difficult things; undoubtedly He will."

The Girl: "Pray for me."

Minister: "Submit; submit first."

Afterwards, in a week-night meeting, he asked the members to give their spiritual experience. He beckoned to this girl. She cried, and prayed. Others after came to him, and said that they were pricked by their consciences, and wanted to confess to him their sins. He said, "Confess them to God." Then things went on there as they are here now.

Any further information I will most gladly give. I may add that I spent a day at Llandrindod last August in the Keswick Conference. A clergyman, F. B. Meyer, and Madame Penn-Lewis gave addresses. Few attended, yet I felt the same power there—something unaccountable. Next March Evan Roberts will visit this place again.

(3)

From Mr. J. P., Headmaster of the school attended by Evan Roberts when preparing for the ministry:

NEWCASTLE EMLYN, *June 20th*, 1905.

. . . Mr. Evan Roberts wrote to me from Loughor during my Easter holidays 1904, asking for particulars about the school, and stating that he intended coming here the following Summer term. He did not, however, come until the middle of September, 1904—for the commencement of session 1904-'05. During the few weeks that he attended school he showed that he had a capacity and aptitude for work considerably above the average. On Friday of the fourth week and Monday of the fifth he was absent from school, being confined to his room with a very bad cold. On the Sunday Mr. Seth Joshua commenced a week's mission at Bethel C.M. Church, and on Tuesday evening several young ladies from New Quay came over to help. After coming home from the meeting on that night, I heard that Roberts had been there too, although his cold was still very bad, and I felt annoyed with him, especially when I learnt that he was out without an overcoat! I had no opportunity for "lecturing" him on the matter, until I saw him on the Wednesday night standing up to confess Christ at the invitation of Mr. Joshua. He also came forward and knelt in prayer—the most agonising soul-struggle which I had

ever witnessed, although I was surprised, when I spoke to him of it during his period of rest at this place before he went to Liverpool, that he had not much recollection of it, owing perhaps to its having been overshadowed by what transpired at Blaenanerch on the following day. It was here that the turning-point came, and, as he says, he was "bent." I should have said that Roberts was accompanied from here by many friends, including Mr. Joshua and the New Quay ladies, to Blaenanerch. The meetings that were held there had for their object the deepening of spiritual life and conviction, and were one of a series of very successful conventions held by the Calvinistic Methodists of South Cardiganshire in various places—the first at New Quay some 18 months previously. After Blaenanerch, Roberts was here for about three weeks. But I could not get him to come to school. I was terribly anxious about him, and had grave fears for his condition, because at the time I was totally unable to appreciate the mighty forces working in him. I knew that he spent almost all his time in prayer, meditation, and reading the Bible, but that did not make my anxiety any the less. I thought it would be a good thing to get him out of himself, as it were, and I used to call with him every morning at his lodgings to entreat him to come to school. With smiles and tears intermingled, and genuineness writ plainly on his face, he would say that he was *very sorry*, but that he was not able to do any school work, and that it would be no use for him to come to school in that state. He used to tell me that he loved school work (and I knew it), but that as soon as he would lay hold of a school-book, he felt the Spirit coming on him, crushing him, and that it was only by putting the book aside that he obtained relief. As he said this, a tremor would run through him and his face and neck were seen to quiver in a remarkable way. All this, however, only served to make me more earnest than ever in trying to get him to school, and one morning I succeeded in inducing him to come with me, after telling him that he need not come up to classes, but might go on with Algebra. I believe that he came to please me, being afraid that he might appear obstinate. At least, that is my impression. That was the last occasion on which he came to school. He and Sidney Evans had been invited to a monthly meeting at Bwlchygroes, and they went on the afternoon of that day. From that time forward he was getting more and more of an enigma to me and to all who took an interest in him. About this time he began to have visions—you have undoubtedly read descriptions of

these in the press—and he related them to my father and others. While in chapel on Sunday night, he heard a voice calling him to go home to Loughor to speak to the young people of Moriah (his own chapel). He came to my father's house on that night and related to him his experience. My father at last told him that he had better go to try. But if nobody had told him anything, no power would have held him back. On Monday morning he went. The rest of his history you probably know better than I can describe.

On looking back at these strange events, I cannot help being amused at myself and my anxiety for Roberts. It was very little I understood how the Spirit of God was working in him for a special purpose. It all seems so plain now.

Behind all this it is important to remember that Roberts was for 12 or 13 years living in close proximity to God, and that his prayers during that time were fitting him for the great work to which he has been called.

There is one point I forgot to mention: When he was here a short time ago, I asked him why he did not come to school directly after he had first written to me. The explanation was that as a result of wrestling with the Spirit the way was not made clear for him. . . .

(4)

From Mr. J. G., Nantymoel, Glam.

May, 1905.

I attended five meetings conducted by Evan Roberts; rather, meetings in which he took part. The meetings were held in different places under different circumstances. Each meeting had a complexion and a character of its own, essentially different in that respect from a series of Parochial Mission services. Each meeting stands forth in my recollection like a masterpiece in art.

But I was able to detect a uniform method in the five meetings; rather, I was able to make out certain things, each and all indispensable apparently, which conditioned each meeting, leaving out of consideration at present the elements which make every religious service a success.

(1) The Welsh language was indispensable. In two of the meetings, some well-intentioned Englishmen, evidently practised in "revival work," nearly put out what the reporters describe as the "fire." But fortunately Welsh in each case reasserted itself.

(2) The meetings revealed the marvellous conformity of the popular Christianity of Wales. It is a conformity which is shared by Welsh Churchmen as well as Welsh Nonconformists. I refer particularly to the

(*a*) Use of the same hymns and tunes.

(*b*) Scripture knowledge as shown by apt quotation at the impulse of the moment.

(*c*) A most homogeneous body of revival divinity. No matter to what sect the speaker belonged, he was orthodoxy itself.

(3) To this conformity in outward expression must be added the welding power of united prayer, which in each case had preceded Roberts' arrival.

(4) Evan Roberts tests a meeting before he begins to speak. What is most provoking to many of his hearers seems to me the clearest human explanation of his success in bringing each meeting to a dramatic and sensational climax. His apparent indifference and immobility for an hour or so before he says anything breaks up all the composure an audience of human beings can command. Add to this his habit of transfixing each and every person present with his, not unpleasant, but homage-compelling gaze. For a long time he reviews methodically the rows upon rows of faces. It is the gaze of the practised physician. By the time he gets up to speak he has made a mental report or census of his audience. He knows what souls are ill at ease. He predicts conversions, and he detects hindrances. He is doubtless a man of faith, relying on the promptings of the Holy Spirit, but he is not a man who neglects picking up all the data available by human means concerning the condition of his audience. He first waits for his audience to reveal itself to him, and then gets up and tells the people just what they knew already, but they are puzzled and staggered by the fact that this meteoric stranger should know them so well. The result in thousands of cases is an impression which was the means of reclaiming the woman of Samaria (St. John iv. 29, 39), "He told me all that ever I did."

(5) His "break-downs," or what some of his unsympathetic critics call "contortions," must be taken into account. In three out of five meetings I witnessed three of his nervous collapses, and I was on each occasion near enough to him to render "first-aid" if necessary. I could not believe that he was "shamming." He would cry "his heart out," his tears and sobs affecting the most callous present. On two occasions I saw him placing one hand on his neck, as if

pressing something down, or controlling himself where he felt weakest. There was a jerking backward of the head which, as I am not a physician, I will not venture to describe, but I have noted the same thing in persons whose nervous system was somewhat deranged. I think the hand pressing on the neck may be explained in that way. Such involuntary concomitants of the "collapse" made me feel quite sure that it *was* a collapse.

But though no "shamming," the "collapse" was most effective in evoking whatever sympathy the audience had hitherto withheld. There was in each case a burst of prayer throughout the building when the revivalist was in such distress. And as he had a way of recovering suddenly, there was a burst of praise the moment he stood up again.

I write as I observed and felt. A meeting with Evan Roberts turns Welsh human nature inside out. I wonder if a bad man, however clever he might be, could play so effectively with his audience. In this case it is most fortunate that the man is thoroughly good, and discreet with the discretion of a saint. So I believe.

(5)

Report by "Awstin," special correspondent of the *Western Mail*, of interview with Mr. Evan Roberts immediately after the seven days' silence. (*Western Mail*, March 3rd, 1905).

Mr. Evan Roberts said: "On the evening of last Wednesday week I was getting ready to go to the service at Briton Ferry. I had my overcoat on, my gloves in my hand, and my hat on my head, when a voice said, 'Don't go.' I ought to have told you that before that, before I came downstairs, while I was washing, a voice had said in Welsh, 'Paid myn'd i Briton Ferry' ('Don't go to Briton Ferry'), and then, when I got down to the passage, as I have told you, the voice said, 'Don't go.' We were all ready then, and Mr. Mardy Davies was here. Then I felt some pressure (a burden) on my soul. I went back into the room, sat on a chair, and was compelled to pray for the salvation of souls. Then came a second outburst, a greater burden than the other, and I was compelled to go on my knees in great agony of soul. The voice continued to say, 'Don't go to-night.' Then I tried to convey the message to Mr. Mardy Davies, but I failed, so I was compelled to write it down. About that time a voice said, 'You are to be silent for seven days.' The sisters were here at the time, and

after Mr. Mardy Davies left they were asked in writing to sing 'Lead, kindly Light.' The singing was tender and solemn, and they cried as they sang, 'One step enough for me.' They afterwards sang, 'I need Thee every hour,' and were deeply affected as they sang:

Mi lyna'n dawel wrth Dy draed,
Mi ganaf am Dy werthfawr waed;
Mi garia'r groes, mi nofia'r don,
Ond cael Dy anian dan' fy mron.

"Presently one of the sisters asked, 'What are we to do?' The answer was, 'Wait until I receive an explicit message from heaven. He has suggested (this word was doubly underlined in the book) that one of you should go home and the other remain with me.' After a space of time, and much prayer, the answer came: 'Annie to remain here to wait upon me, and Mary to go home for holidays, or to go with Maggie and Dan.'"

In the last paragraph I am quoting the memorandum-book, and I must explain that 'Mary' means Miss Mary Davies (Gorseinon), 'Maggie' Miss Maggie Davies (Maesteg), and 'Dan' Mr. Dan Roberts.

On Thursday morning the book contained the instruction (to Miss Annie Davies):

"There is no person except yourself to see me for the next seven days—not even my father and mother. I am not ill. Tell Mary to inform Dan that he need not trouble, for it is the Lord's will."

I may here add from my personal knowledge that Mr. Dan Roberts received that message and acted upon it, although he took the first opportunity available on Thursday after the silence had been broken to see his brother.

"Tell him (continued the note) not to come, for he cannot see me. I cannot see Mary or Maggie."

FIRST DAY.

Continuing to quote from the book, Mr. Evan Roberts read:

"On the Tuesday, at 4.22 p.m., I asked the Lord for a message and received the answer, 'Isaiah liv. 10.' A voice spoke plainly in English and Welsh. It was not an impression, but a voice. There was at this time a struggle going on in my mind as to what the people would say to this."

Second Day.

On the second day it is noted:—

"Referring to the first day's silence, my experience of the first day was Genesis i. 2—'Darkness was upon the face of the deep. But, praise His Holy name, the Spirit of the Lord moved upon the face of the waters. On the second day God has given a command, 'Let there be light.' Let there be light; light has come into my soul, but this perpetual watching fills my sky with dark clouds—hovering and weary on their way to the West—a seven days' journey. It is always a seven days' journey to perpetual rest. Life is only a seven days' journey.

"I cannot read my Bible properly, for while I read I may see some wonder, and just then give a word of acclamation, and thus rob this silence of its strength, for silence is a mighty weapon. I would prefer being like Ezekiel, unable to speak. If I were unable to speak there would be no need for this watching. Yet possibly the lesson intended to be taught is to be watchful. I must teach myself to say with my beloved Jesus, 'Thy will be done.'"

Third Day.

11.30 third day—Saturday. "A wave of joy into my heart today about 11.30—the sound of the name of 'Jesus, Jesus,' uttered in my ear came to me, and I was ready to jump for joy, and I thought He is enough for me, enough for all men—enough for all to all eternity. On this third day I was commanded not to read my Bible—the day would have been easier for me otherwise."

"A caller from Australia sent in a letter," said Mr. Roberts to me, "and this is one item of what I wrote on the back of the letter, which I returned to him." (And he again referred me to the book). "Send your prayers to Heaven as direct as you send this (letter) to me, and God will answer immediately."

Upon looking at the book I noticed that, besides this item, Mr. Roberts had written on the latter twelve questions bearing upon prayer. On another page of the book Mr. Evan Roberts had written—"Let my conversation be such as could be printed and read by the public without raising a blush upon my cheek. Live a practical life—a life of faith, so that if I leave Wales without a penny in my pocket I shall be satisfied."

Reverting to the conversation with regard to the first day's silence,

Mr. Roberts said:—"On the margin of a newspaper which was tear-stained I wrote to say that my tongue was tied, and that I should not speak. When I was left alone the spirit said, 'Now, watch, and don't utter a word.' I was afraid, but found out on retiring to my room that it was not want of power to speak on my part that prevented me speaking, so that it was evident that it was intended to be a lesson to me in obedience."

Then, coming back to the diary, I noticed a memo. to this effect:—"Third lesson. Speak, Lord, in such a way that I may differentiate Thy voice from the cunning of the Evil One."

I then asked him what this meant, and he said that it was a thought which he had written down after meditating upon the bare possibility of listening to the voice of the Evil One instead of that of God.

Fourth Day.

A Sunday thought, which I must note in passing, was this:

"6.30 a.m. Wait not until thou goest unto Heaven before beginning to praise the Blood. To praise the Blood in Heaven cannot bring any one soul to accept it. To praise is worthy—if thou canst, by singing the praise of Jesus on earth, bring but one soul to accept Him, it will be a greater thing than all the praise beyond the grave to eternity."

Referring again to the diary, I remarked that here was, I presumed, another thought jotted down as the days wore on. "Fourth day. I am going to be what God wants me to be." Mr. Evan Roberts said, "Yes."

Fifth Day.

On the fifth day was this note, which clearly indicates the burden which the silence entailed upon the evangelist:—"Too tired to write." Later on were these notes:

"I have been very near to God this afternoon—so near as to make me sweat."

"I must take great care, first, to do all that God says—commands—and that only. Moses lost himself here—struck the rock. Second, to take every matter, however insignificant, to God in prayer. Joshua lost himself here; he made a covenant with the Gibeonites, who pretended that they lived in a far-off country, while they were living close at hand. Third, to give obedience to the Holy Spirit. Fourth, to give all the glory to Him."

Mr. Evan Roberts explained to me that the underlining of the word "all" in the last sentence was emphatic. He had drawn three lines under the word, and a voice told him to put a fourth. And he put it. Then came this entry on the book: "Here am I, an empty vessel; take me, Lord!"

And following this was the expression of a desire to go to Palestine, and I give it because the same book contains a striking sequel to it:

"I want to go to Palestine," it read. "If it is the Lord's will, I shall go. I should like to go ere long, just to use my experiences afterwards to draw people to the foot of the Cross. I should like to walk on the slopes of Calvary, and while there think of the Blessed Saviour while He wended His way with heavy-laden steps to its summit."

The next item in the diary was in Welsh:

"9.37. I have a mind to shout 'Three cheers for Jesus," or, as 'Tudno' (a noted Welsh bard) sang—

"Of Heaven and earth, the topic now I sing,
The Godlike Man of this world and the next."

Sixth Day.

Then come more memoranda, and among those the sequel to the Palestine wish—"Sixth day. You remember I said I would like to go to Palestine. Yes. Well, you know I said that I should have no money to go. Well, a lady has written me to-day offering to give me £20 towards 'one of the delightful' trips to Palestine! Diolch!"

"6.25 a.m. A Voice: The faith of the people is being proved as much as thine own. Did I not sustain thee during your months on the pinnacle, in sight of the whole world? If sustain thee I could in public, is my power less to sustain thee in private? If I sustained thee during four months, can I not sustain thee for seven days?

"5.21.—Voice: Take thy pen and write:—Lo, I am the Lord, Who hath lifteth thee up from the depth. I have sustained thee thus far. Lift up thine eyes and look on the fields, and, behold, they are white. Shall I suffer thee to spread a table before Mine enemies? As I live, saith the Lord, the windows of Heaven shall be opened and the rain shall come down on the parched earth. With flowers the wilderness shall yet be decked, and the meadowland shall be the habitation of kings. The ground shall sprout

and blossom in its fulness, and the Heaven shall look down with laughter upon the riches of the earth, yielding glory unto God. Open thine hand, and I will fill it with power. Open thy mouth, and I will fill it with wisdom. Open thine heart, and I will fill it with love. Look towards the west, and call thousands; towards the south, and say 'Come'; towards the north, and say, 'Draw nigh.' Look towards the east, towards the east, towards the east, and say, 'Let the sun arise and shed forth its warmth. Let life spring up. Let the nations which have rejected My name live.' To kings turn thyself and say, 'Bend.' To knights, 'Submit ye.' To the priests, 'Deal out judgment, pity, forgiveness.' Ye islands, seas, and kingdoms, give ear unto Me, I am the Almighty. Shall I lift My rod over you? Did I not swear by the prophet Isaiah: I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear?"—Isaiah xlv. 23.

Seventh Day.

"Seventh day."—Under this heading the memorandum is:

"5.17.—At my table, tears in my eyes. Why? I have just been opening my heart to my Master, and said that I am only a worker in His fields, doing my best, while others working for the same Master leave His work to come to hinder me. [This refers, so he explained to me, to some of the critical and sarcastic letters which he receives now and again.] I asked my dear Master to protect me. I want to work for my Saviour. Why cannot we have the millions for Him? He died to save millions. How many can I bring to Him? I feel much stronger now God has answered my prayer."

Breaking of the Silence.

Then, coming to the breaking of the silence, Mr. Evan Roberts said that the first word uttered was not to any human being, but to God. "I was first commanded to rise from bed (Cyfod o'r gwely). Bend thy knees (Plyg dy liniau). Open thy lips and pray (Agor dy enau a gweddia). The first words I uttered were: 'Derbyn fi' ('Accept me')." "Then when I got out of the room," continued Mr. Roberts, "I saw Mr. Jones, my host, and we greeted each other very cordially. Then I met and spoke to Mrs. Jones, and a little while afterwards Annie Davies arrived, and I had a few words' conversation with her. Then you came."

(6)

Evan Roberts at C.M. Chapel, Liverpool, April, 1905.

At half-past ten the Rev. J. W. called upon the audience to recite the Lord's Prayer to close the service. 211 had already accepted Christ that night. After the Lord's prayer was gone through, Evan Roberts said to the audience, "You can go home if you wish, I cannot go from here, because the work is not finished yet. There is a man here in the struggle now." A test was made, but no one would surrender himself. He prayed silently in the pulpit again, and after he finished some one in the congregation shouted, "Will you kindly say, Mr. Roberts, in what part of the building the man is? That will facilitate matters." Roberts prayed again, and said afterwards that the man was not in the middle nor the sides of the chapel. Now it was clear that he must have been on the gallery. Before a test was made on the gallery, a minister asked the Rev. J. W. to test in English as well as Welsh because that there were some there who could not understand Welsh. E. Roberts interrupted at once and said, "No, there is not a word of English to be now, the man in question is a Welshman." The gallery was tested and some were sitting in the two wings, but not one of them would yield. Roberts prayed again and said that the man was not in either of the wings, hence he could not be anywhere but on the portion of the gallery the further end of the chapel. This again was tested and all stood on their feet. He prayed again and said, "The man must be there, for I am drawn to that direction every time I pray." Another test was made by asking the people to raise their right hands. All did this, and the minister who was going round that part of the gallery said, "I cannot see one here with his hand down." The revivalist prayed once more, and at the end said, "The man has decided now, and he is by the door on the left." In a few seconds a man confessed that he had deceived the audience each time, and that it had now become too hard for him, and that he was giving himself up.

After this, Roberts said to me and the Rev. J. W., "You can go home if you wish, but I cannot. The work is not finished." In a few minutes an Englishman came in from behind the pulpit Roberts was engaged in silent prayer at the time. This man gave himself up and Roberts said, "I can go home now, the work is finished." This Englishman related his experience afterwards in the hearing of the audience, and said that he was going towards

Toxteth that night, which is a long distance from —— and in an opposite direction, when on his way he felt some irresistible influence drawing him towards ——. Although he knew that all would be carried on in Welsh there, and consequently that he would not be able to understand a word, he found himself in the chapel somehow and was captivated entirely by the singing. He struggled with his feelings and went out to the nearest public house, called for a pint of ale, made three attempts to drink it, but failed each time. He felt his arm as if it had been paralysed each time he tried.

(7)

Accounts by "Awstin."

I.

June 26th, 1905.

At —— Chapel, Penydarren, Mr. Evan Roberts declared that, if he was not mistaken, everybody present in that meeting was going to "come to Christ" *that day*. I, myself, understood that to mean *during that service*, and I was somewhat curious as to whether the prediction would be fulfilled.

Presently, a young man in the gallery pointing to some one sitting in the body of the chapel, urged him to "come now," and added, "I know you have been blaspheming the name of Jesus Christ before now, but come now, William," and he began to pray for the salvation of the man (said by some to be a relative). A young woman in the gallery also prayed for the same man and also appealed to him, while she wept bitterly. Some of the "workers" talked to the man referred to, and presently one of them said the man "wanted more light." "What light does he want?" asked Evan Roberts. There was no answer for a while, until one of the "workers" said "He does not see his way clear." Evan Roberts's answer was, "Pray for him," and the meeting proceeded.

Then a young woman stood up in the gallery and said, "I cannot see my way clear to come to-day"—a voluntary public statement of a kind I had never previously heard made, by a woman, at any rate. Prayers were offered and the meeting proceeded again until E. R. declared that there was some obstacle in the meeting which needed removal. He said he did not know what it was. Then he prayed, and *agonised*, the only words I could hear him utter (and I sat immediately facing the pulpit, in the "big pew") were (in Welsh) "O Lord, remove it." Suddenly, he stopped and said the

obstacle had been removed, but that he did not know what it was. Some one present must know, and he hoped that person would say. There was no answer, and the meeting was brought to a close rather abruptly.

Rev. T. S—— asked me if I know what the declaration meant. I said I *did not*, but would ask Roberts. At tea I asked him, and he said he did not know, but that it would yet be revealed—to some one.

That night I and Mr. S. and Dr. M. (London Pastors' College) went to *another chapel* to hear Evan Roberts.

When I met Mr. S. two days later he told me that he had had the sequel to the mysterious declaration as to the *removal of the obstacle* at the —— meeting. The pastor of that chapel (Mr. O.) had told him that on the night of the declaration a service was held at —— (although Roberts was at the other chapel), and that at —— the "infidel" of the afternoon service had got up to say that the "obstacle" removed during Evan Roberts's agonising prayer was the doubt in his (the infidel-atheist's) mind; that he was a strong-willed man, and positively determined not to publicly admit it when Roberts asked the *person* who *knew* to *say*; that he had gone home at the close of the afternoon meeting, but could get no peace of mind until he now came to declare his conversion and to explain what had taken place in the afternoon.

The young woman who could not see her way clear in the afternoon also came to the —— meeting that night, and thus seemingly fulfilled E. R.'s prediction, for all others in the afternoon had stood up to declare themselves followers of Christ when the "tests" were put.

II.

Travelling alone in first-class carriage, and having nothing to do, I began cogitating as to what I would say that day if I were Evan Roberts. I wrote two pages on my note-book—making special reference to the (then) coming Christmas, and using in one phrase the words, "Y Crist" (The Christ). I had never heard E. R. use that description of the Saviour, and do not know why I used it. I saw E. R. on his arrival at Treherbert—in presence of others—but had no conversation at all with him as to what I had written in my note-book. He went to have some tea, and I went to the meeting. He followed, later on, and to my astonishment began his address with the same words as I had written in my book, including "*Y Crist.*"

After writing two pages I had stopped, remarking to myself, "What a ridiculous thing to write, for I am *not* Evan Roberts." Now, however, E. R. went on further than I had written, and when we met, later on, at the house of Mr. E. D., I showed E. R. the notes. He said, "Very good." I asked what they were. He said, "Notes of my address to-day." I asked him if he knew when I wrote them. He said, "No." I told him they were written about an hour and a half *before* he delivered them, and showed him, on subsequent pages of the *same* note-book, my shorthand notes of the actual address.

(8)

From the Rev. W. M. M., of Maesteg, S. Wales.

May 31*st*, 1905.

(1) The (to me) most remarkable part of the phenomenon called the "Religious Revival" was the ecstatic utterance of illiterate young men and young women. In St. Mary the Virgin's Church, Garth, between 20 and 30 young people took part in extempore prayer regularly at each service (or after-service) for about six weeks. Previous to the Revival not one of these had ever attempted to engage in public extempore prayer, and for the last two months they have all "relapsed" into their former state of silence and calmness of mind. Their utterances consisted for the most part of Bible and Prayer Book expressions, so arranged and fitted together as to form a coherent and beautifully worded prayer.

During the short period indicated above I heard dozens of prayers that for piquancy of expression, richness of cadence, and fervency of utterance would have done credit to a St. Chrysostom. And this from the mouths of young folk whose knowledge would hardly be level with the present-day requirements of the fourth standard!

I asked more than one *where* or in *what manner* he had had his prayer. The answer I invariably got was: "I didn't have it anywhere, sir; it came to me at the time, and I couldn't help praying."

All the young people who took part in these services are members of our Sunday school, and they are nearly all communicants. In age they ranged from fifteen to twenty-five.

(2) A remarkable change took place in the countenances of these young people when under the influence of the spiritual spell. I observed that they became very pale, and their eyes wore a far-away

listless look. One young man told me that for some days after a certain service in which he had prayed, he saw people move like ghosts in the street, and thought there was a thick mist.

(3) We had one remarkable conversion. C. R. G., an irregular member of my congregation, and an unbeliever in the divinity of our Lord, had a vision during a revival service. He saw a lit candle emerge from the font of St. Mary's Church, and the figure of an angel shielding it with his wing from the draught that came from the open door. The flame, he said, was very small, and the least breath of air would have extinguished it, but for the protection of the angel wing. Before the end of the service the young man got up and publicly renounced his heresy. On Christmas Day he was baptised by immersion in the brook Cerdin.

(4) A young man by the name of B. prayed very fervently at one of our Sunday evening revival services for the salvation of his father. Early on the morrow he received a telegram to say that his father had died very suddenly on Sunday evening. It transpired that his father passed away just at the time that he was praying, or shortly after.

Young B. explained to me that he was moved by an irresistible impulse to engage in prayer on behalf of his father, although as far as he knew there was no particular reason for it. His father, up to the hour of his death, was apparently in perfect health. The young man had never before prayed extempore, and I don't know that he has since. My people came to believe, as they still do, that the prayer was inspired. It certainly was a remarkable one.

C. R. G.'s own account of the incident described by Mr. M. is as follows:

June 20th, 1905.

I certify that on Sunday evening the 18th of December, 1904, I did see a vision of an angel by the font of Garth Church, which was sheltering a small candle which seemed to be standing out of nothing, coming up out of the water in the font. There was a draught coming in from the door, but the angel with his wings stopped the candle from douting. It was at the time Mr. M. was speaking of Christ. I did not believe in Christ before that He was our God and my Saviour. I had always denied Him, but never again, for I believed then, and I was baptised in the river Cerdin on Christmas day.

I am 26 years of age. An Englishman.

In regard to the last incident described by Mr. M., Mr. B. writes:

MAESTEG, *5th July*, 1905.

In reply to your inquiry, I beg to state that my father died on Monday, December 19, 1904, about 11.30 a.m. The enclosed wire will sufficiently prove this, I think. He was apparently in perfect health up to within about two hours of his death. He was certainly quite well when I had last heard from home; as also he was on the Sunday evening which I am about to mention. On Sunday evening, December 18, I attended a revival service at St. Mary's Church, Garth. It was a wonderful service, and the Holy Spirit was present. Towards the close of the service, about 9 o'clock, or a little after, I felt an irresistible impulse to pray for my father, which I did. I distinctly saw his face, and heard him asking me to pray for him. I had never engaged in public prayer in my life before, and I regret to say I have not felt strong enough in my spirit to do so since. But I found no difficulty in praying that evening.

I was told at home after my father's death that a very strange thing had happened there on the Sunday evening in question. The children at home usually said their prayers in the bed-room, but at my father's request that evening they said their prayers downstairs in the drawing-room. Father and mother knelt with them and listened to their prayers. When the children had finished my father still knelt, and kept on kneeling for a long time, till my mother thought there was something the matter with him, so she went on and touched him on the shoulder. He said, "I am all right, I was only thinking of the boy"—meaning myself. It is extraordinary to think that at that very time, as near as we can judge, I was also praying for him in church.

There is no mistake about it, I distinctly saw my father in the service. He knelt alongside of me and looked at me with a pitiful face and said, "My dear boy, pray for me." This is the sincere truth. I had never taken religion very seriously before, but I do now. If you want to know more, will you be so good as to ask the Rev. Mr. M.

The telegram enclosed in Mr. B.'s letter is dated December 19th, 1904, handed in at 11.10 a.m., received at 11.26 a.m., and says, "Come home immediately; dad dying."

In reply to my inquiries, the Registrar of the district

informed me that the date of death, as given in his register and in the doctor's certificate, was December 19th, 1904.

(9)

From Mr. W. H. D., of T——:

June 21st, 1905.

I have always taken great interest in reading, and always the best books I could get hold of. I was a member of —— Church, T—— (Independent or Congregational Church), for years, also a Sunday School teacher, also a member of their string band. But I left the church 4½ years ago, because I could not agree with them in certain dogmas. Then I took more to reading than ever. I have read all the R.P.A. reprints as published, and I thought they were good, because they satisfied my spirit more than anything else I knew of. The Idea of God and the Spirit World were put aside, and read as much as I could on the subject of Psychic Phenomena. I read the lessons of the American school of science, and a course from the Psychic Research Society and the New Thought. I read Prof. W. James and Stout's books on Psychology; also books on Ethics by Mackenzie and Newman Smith. I read books on Free-thought, Ingersoll, "Saladin," Foote, and Cohen, and some of J. S. Mill's books, also Paine, etc. I also attended lectures on Free-thought. It all led me to Agnosticism and Abstractive Idealism. I may here tell you that I kept myself from all immoral actions. I always tried to think the best and live the noblest. I and a few friends started an Ethical Society, and, being the secretary, took great interest in it, and spent a year splendid together. Then the Revival started here at T——, so we discontinued the meetings of the Ethical Society; but I suggested to my friends that we should continue with our meetings, and if any good was to become of this Revival that we should take the advantage of it. But they refused, so I attended two revival meetings with much interest, and was astonished at the conversions of some of the most reckless men and women I knew of. Questions arose several times to my mind, such as, How was it to be accounted that moral consciousness were centrified into the conscience of these people? Although I knew through reading Professor W. James's book, *Varieties of Religious Experience*, that the centrifying of moral ideas produced great fits of hysteria, etc.; but I was surprised upon seeing and hearing the testimonies of many dozens of people. Some young men of noble

character experienced great joy, because they could see that their prayers were answered. They prayed that God should save some particular friend or person, and these friends were coming from public-houses, and giving themselves up to Christ and His service, bursting into tears for their sins. I knew of some coming miles away in answer to prayers on their behalf. I knew about *Thought-transference*, and have seen it effective several times; but I could not make out why these men and women whom I have seen were morally changed instantaneous, and they live better now than ever.

I attributed many of the conversions to be effected through the psychology of emotions, imitative instinct, imaginations, etc.; also through ideational and conceptual process. In some of the meetings many showed great agony in their bodies, which was unexplainable to me. There were dozens praying the same time at some meetings, and four to six several times I witnessed praying. Several of these were tried to "*hush up*," but it was of no use at all, because many of them lost all consciousness.

In all meetings which I attended up to the end of February I was quite positive to all these various influences, because I practised "auto-suggestion," and I knew it to keep me without being affected at all.

I noticed that in many of the meetings I attended there was great lack of enthusiasm, sometimes very quiet; others noticed it. Among them the Rev. J. G. J. was one who expressed this belief on the 20th of November, 1904. I was in this meeting from 7.30 to 10 o'clock, when he made this statement: "I don't know what is the reason that this meeting and others I have noticed are so hard. The Spirit of God does not seem to work here to-night yet, but I know that after the *sceptics* and *lookers-on* have gone home it is then that the spirit works among us." So, I said to myself, I shall see if this is correct to-night and what it is like. I went home and had supper. Then I went back again to the lobby or porch of the chapel, and I determined that I should not go in to disturb anything. I opened the door quietly and peeped in. I never witnessed such a scene or sensation. The great fervour or enthusiasm, the agony, the joy, men and women jumping in their seats, some praying, thanking God for answering their prayers; others praying unto God that they should experience this mighty power in their souls, others testifying that they had received the Holy Spirit, and one person said, "Don't try to understand this, but throw yourself into it. It surpasseth all understanding." But I said to myself, I

want to understand something about it first, then I will believe in it. About 12.30 this night a schoolmaster, a splendid character and scholar, rose up and proclaimed that he had felt something that night which he never experienced before in his life. On seeing this, a friend of mine, T. W., who was sitting with his wife and another friend on the gallery, said he did not believe much in the Revival. He wanted to know something about it, so he thought he would go and ask a few questions to this schoolmaster, what he had to say about it. He caught in his hat and began walking down the staircase, when he was instantaneously knocked (as it were) unconscious. He ran down the stair, and he then jumped five of the steps to the floor (you will remember that I was in the porch all this time), so I was the first that he saw. He looked like a madman, with his eyes penetrating through me as it were. He ran to me and caught hold in my hand, and shouted out, "Here is reality to-night. Here is reality to-night. There is no philosophy in the universe that will explain this, and I am going in here to say what I have felt here to-night, and I want you to be saved, my friend." Then he ran into the chapel, and on by the pulpit. He jumped on top of a seat, and he threw his hat with all his might up towards the ceiling of the church, and with a loud voice he declared that his whole life had been full of hypocrisy and fraud, and shouted for God and men to forgive him. Then he came out again and told me that I ought to get his experience, and that I should pray for it. It could not be explained. It is above all understanding, he said. He remained partly unconscious for a fortnight. The house and everywhere seemed brighter, and he saw a vision of a place beautifully white, and a voice came to him that God would be his refuge and strength. There is a great difference in him now; he is more peaceful than ever and joyous and enthusiastic, and ready to do service to all.

He was moved by the Spirit twice after this fortnight to unconsciousness. How he escaped from injury while jumping and passing across seats was marvellous. He prayed on these occasions with such earnestness and zeal as I never heard before; and he received such physical strength that he thought he could move away a tremendous weight.

I have asked him several times if he desired anything of the kind of experience he had had, and he said, "No, never. I could not think of it; but I am much happier now."

On this great night, however, I was quite cool and unmoved. A

few young men wanted me to believe in Christ, but I could not. I could not see any actual value in this belief, because I believed in Abstractive Idealism, and I thought a better conception of truth could not be got. The Spiritual world was not a *reality* to me, and an answer to prayer I knew nothing of it. I knew of the effect of auto-suggestion upon myself, and I knew what effect a good and healthy suggestion had on others. I wanted an evidence to prove that the Spiritual world was a reality. They insisted that I should believe in Christ first, then I should do what he told us to do (that is, to pray unto God through Him, and I should find out for myself the result). After a few months' time I decided that I should obtain this experience if it was possible. So, on the 25th of Feb., I determined that I would take Christ my ideal in life. I went to the meeting on that night. It was overcrowded. I never was in such a meeting. The prayers in this congregation had an inspiring effect upon me, which caused a thrill through my body, causing great pain. I cried bitterly; why, I don't know.

At the end of the meeting, about 11 o'clock, I went home. I could not sleep all night. Sunday I felt great pain, and Monday as well, and I lost all appetite for food. Monday night I went along to a meeting about seven miles away with some friends. I addressed the meeting and appealed unto those present to accept Christ as a moral ideal; and, about 11.30 p.m., a person came into the chapel with some effect of intoxicants upon him. He came to my side and knelt down, and said a few words very effectively. "I have come here to-night," he said. "I cannot tell you why I was forced to come. I went out to-day for a walk, and have been drinking all through the afternoon, and to-night I went home about 7.30 p.m. There was nobody there waiting me, so I undressed and went to bed, but I could not sleep at all. I used to sleep when I got drunk, but I had to dress again and come out here" (his wife was in the meeting praying that he should come there), and he said that he was going to be a Christian. I was glad to see him. After coming home I felt very painful. Tuesday and in the evening I went to a prayer meeting. I did enjoy myself, but there was great agony through my body. Why, I know not. But it remained through the week, up to Saturday, March 4th, 1905. I went to this prayer meeting, and I prayed unto God to forgive my sins and reveal unto me Himself. I don't remember the prayer. I lost all my consciousness that night. Some friends had put me to sit down on a seat (I suppose). It is there that I regained consciousness, and as I

realised where I was I felt that I perspired very much, so that I thought that water had been thrown over me. When I felt this I said to myself, What's the reason that I have been sweating here to-night? Is it that my emotion has been intensified more than ever before? If that is the fact, I will deny it all again. I must have something more real than this. I want to know the fact if the spiritual world is a reality or not.

And while I was in this attitude of mind (*it came to my mind that I prayed unto God to reveal something to me and to my friends, and I remembered that I named two of them in my prayer*) a voice told me that A. B., one of those whom you are praying for, is in the meeting to-night by the door. And I said, "No, he is not here. He is in the Workmen's Club or Bute Arms. It is there that I should look for him whatever." Then the voice told me the second time exactly the same words, and I answered him back, saying, "I shall see now if this is true."

I stood up and I saw his brother a few seats before me. I went on and asked him if his brother was in the meeting, and he said, "Yes; he has been in the meeting to-night sitting by the door, and has just gone out now."

I was astonished when I found it true. Had the voice only told me once, I would have believed that my desire had formed the thought, but when I heard the voice the second time, I was surprised; but thanks be unto Him for revealing Himself.

I am happier than ever, and will for ever remember that *my body lost all its pain* on that Saturday night. How and why I cannot explain, but it is true.

(10)

From Mrs. J. M. The first account of this was sent to me by the vicar of the parish, the Rev. H. P. J., who is personally known to me. He writes:

February 2nd, 1905.

This afternoon I went up to P. expressly to see Mrs. M. regarding her vision. Her husband, Mr. J. M., is a collier, and is acting Church Army Captain, and a very good man he is. . . . This is what she told me, "I was unwilling for him to be out all the while in the services, and tried to stop him going. On Tuesday morning I told him at breakfast, if he was going to spend all his time in church that day I would make it very uncomfortable for him." She began to wash, and was determined to keep the washing about all day.

She took dinner without him and made no effort to keep anything warm for him. He was very late when he came, and took a little food and went again to the afternoon meeting at the parish room. She went on with the washing, but about 3.30 everything around her seemed to go dark, and then she heard some sound first of all, like the buzzing of bees. Then it became quite light again, and all of a sudden her four little children, who had been buried, came down and appeared before her, exactly as they were on earth, except that they were all in white, and simultaneously with this she heard a crowd singing "O Paradise," etc., and she was forced gently but irresistibly out of the room into the back-yard from which she could see —— church, and at that moment there were a dozen men wending their way up the hill to the church, and she exclaimed, "Why should I object to Jim going to the meetings when others are going?" and she fell down and prayed. She saw the children again and Jesus Christ behind them, and the children said, "Crown Him, Mam," and they disappeared. She finished the washing, cleaned up the place, and was dressed up ready for the evening service, with tea ready when he came home at 5.30, and she told him all. Since then she has been quite a different woman and is present in all the services.

That is exactly what she told me. I have not seen her husband since your letter came. I may explain that on December 26th, 27th and 28th, the three holidays, our people, especially our young people, had prayer meetings at —— morning, afternoon and evening each day, and all testified they never enjoyed happier Christmastide.

I then sent Mrs. M. a series of questions to the following effect:

(1) Had she ever had a similar vision?

(2) What were the dates of the children's deaths?

(3) Did they appear as in life, or did they seem to have grown since death?

(4) At the second vision, were the figures seen indoors or in the yard?

(5) Were the hymns heard in Welsh or English? Which language does Mrs. M. use?

(6) Did the children speak all together or one only?

(7) Did they speak in Welsh or English?

(8) To whom did Mrs. M. first relate the story, and when?

(9) Will she write and sign her own account of what she saw?
(10) What was Christ like in the vision?

To these questions Mrs. M. replied as follows:

(1) None whatever.

(2) The first died July 26th, 1897, aged 11 months. The second died February 8th, 1899, aged 7 months. The third (twin of the second) died March 14th, 1900, aged 1 year and 8 months, and the fourth died February 28th, 1901, aged 7 months.

(3) The children were not grown, but exactly the same as in life. All in white.

(4) I did not see a second vision. After the children disappeared, it seemed as if the room was full of people and singing "O Paradise." It was all indoors.

(5) The hymns were heard in English. We speak English.

(6) One spoke and that was the eldest.

(7) She spoke in English and the tone of voice was as natural as in life.

(8) I first related my story to my husband in bed at 12 o'clock p.m.

(9) On December 27th, as on the 26th, there were three meetings each day held by the Church Army. My husband being lieutenant for four years was carrying on the meetings, and as there were many fresh converts he was trying to keep them out of temptations during the holidays. I felt my husband was doing too much work or, as the saying is, pushing his nose too much in the clergy's work, and I wanted him to stay at home and help me in the house, but he would not, and I told him that if he had pleasure in church that he should have none at home. So I went to wash, but it was very slow, I could not get on as usual. But about half-past three I began to feel very queer, the room went all dark and it seemed as if the room was full, or like a swarm of bees around me. I went out to the back yard and I saw about a dozen men going into church, so I said to myself, "Why should I be against my husband doing good when others are going to do good?" and turning into the house again the kitchen was beautiful and light as if the sun was shining there. I went back to the wash tub and there before me appeared the four children, and one of them spoke in English to me saying, "Mam, come," and then they disappeared. I could hear the singing of the hymn "O Paradise" until it died away in the distance.

(10) As natural as you see Him on a picture.

The following are questions I sent to Mr. M. with his answers appended:

(1) Was Mr. M. praying for his wife when in church?

(2) What was going on in church just at the moment when the visions occurred?

(3) Is it probable that people were singing the hymns heard, at the time they were heard?

(4) Had Mr. M. alluded to the departed children (in conversation with his wife) on the day of the vision, or the day before? Were they in his mind that day?

(5) Will Mr. M. give his own written statement of what his wife told him on his return from afternoon service?

(6) It is important to know what Mr. M. was thinking about at the time of the visions.

ANSWERS TO QUESTIONS.

(1) Yes.

(2) I was in church half-an-hour before anybody came, and I prayed while walking around the church for my wife, but not a thought of the children came into my mind, as far as I am aware. I was filled with the Spirit of God.

(3) No, there was no singing at all about that time.

(4) Not any whatever.

(5) She wanted to know what was the matter with me, as I was looking sad and confused. Well, the fact is this, I saw such a wonderful change that I was there giving thanks to the Almighty God for answering my prayer; and she (my wife) said it will be better from now on, and that she was going to church with me that night, and burst into crying. And I had faith that God had spoken to her, or revealed Himself.

(6) That God would give my wife a desire to go to the Church Army meetings, being that I was the acting lieutenant of the corps, and have been for four years.

(11)

From the Rev. J. B. J., Rector of ———, Welshpool.

February 20th, 1905.

Our people still continue to see the strange lights. Two women were going home the other evening; *one* saw the light, the other *did not*. Another man heard some one praying quite plain in the field, although there was no one in the field but himself.

The following short account of the lights and sounds heard by some of the parishioners of certain parishes in Montgomeryshire was sent later by Mr. J. B. J., enclosed in a letter dated March 7th, 1905.

W. H. saw a flash of light lighting the road before him when he and another friend were coming from a farmhouse on Saturday, 18th February, 1905, about 10 p.m. He saw similar light on Saturday evening, the 4th February, but not in the same place. The light only lasted a second or two.

D. D., J. J., and R. J., during the service at the Parish Church, heard bells chiming on 29th January. The sound was over their heads. There were many by them, but they were the only ones that heard it.

E. B., on Wednesday previous, heard about four o'clock what appeared to him to be a thunder clap, followed by lovely singing in the air.

Mrs. R., on Saturday evening, the 14th January, saw a ball of fire descending on the hill in front of her house, and, after rolling some distance, disappeared.

E. E., on Saturday evening, between seven and eight, while returning home from his work, heard some strange music, similar to the vibration caused by telegraph wires, only much louder, on an eminence, the hill being far from any trees and wires of any kind, and it was more or less a still evening.

J. P. heard some lovely singing on the road, about half a mile from his home, on Saturday evening, three weeks ago, which frightened him very much.

(12)

From the Rev. J. N. E., Vicar of ———.

May 30th, 1905.

. . . I observed much latent earnestness and deep religious feelings pervading a goodly number of the parishioners about October, 1904. It manifested itself in greater earnestness at the services of the church, and particularly in greater attendance and interest at a Bible class which I had just started. This feeling, which could be manifestly felt, I also shared; it did not appear to me to be communicated by means of any outside agency.

It is important to note that this latent feeling (or whatever it may be called) was in existence *before* any publicity was given to the Revival in the public press, and before I even heard of its existence elsewhere.

Shortly afterwards, about the beginning of November, I heard that the subdued spirit to which I have referred had actually broken out into prayer and praise in a small Methodist chapel in the parish. Believing that the root cause was similar to that which I myself experienced, I spoke to some of the most prominent connected with it, and made arrangements that the whole parish should unite in the matter. The suggestion was gladly embraced, and the whole of the parishioners practically assembled in the parish church, when a most remarkable service was held, characterised by the deepest earnestness. and a reality which could be felt.

That went on for months, and is being still continued; but on that aspect it is not my purpose to dwell at present. I will endeavour to give some instances such as you require.

(1) A remarkable ease and fluency in prayer and public discourses, which was common to all. I felt this myself to a remarkable degree. Whereas previously I often felt it a burden to speak, my mind seemed to expand, and a new vista of truths would unfold itself, and I could give expression to my thoughts with the greatest ease, and also *pleasure*. Also, the receptiveness of the hearers was such as I never before experienced. I have addressed these meetings on an average two or three times a week for the last six months.

(2) Some almost illiterate persons have broken out in prayer in such a way as to cause great surprise. I can mention two in particular. One, a young girl, 18 years of age. She can scarcely read, and has never had any opportunity for culture—brought up amidst squalid surroundings, her father being a very careless and indifferent man; her mother died when she was a child.

This young girl gives expression to the most refined and literary sentiments, couched in admirable phraseology. Her form of language is partly Biblical and partly the natural mode of conversation. She refers constantly to her mother, though she has been dead about 15 years. I have been much struck by the girl's changed *appearance* during these months. My wife has also marked it.[1] The father is now a changed man, and attends every service in church.

The other case is a labouring man about 40, who had never taken

[1] Her expression has become much more gentle. Her face, previously coarse, has now quite a refined appearance. As one expressed it to me, "She has a Madonna-like face." This feature is, I think, remarkable.

part publicly before this time. He also is extraordinarily eloquent and choice in diction. The form of his language is largely drawn from hymnology.

(3) A few days before Christmas, 1904, I was riding to see some parishioners in ——— parish. They lived about three miles up the hillside. As I was gradually ascending I fancied I heard voices singing. I took little notice for the moment, believing it was pure fancy. Gradually the voices seemed to increase in volume, until at last they became quite overpowering. I was trying to imagine it could be nothing outside myself, as it were, but the wonderful harmony seemed to be borne on me entirely from the outside, and was as real to my senses as anything I have ever heard.

I could distinguish the words distinctly. They were:

"Pwy all beidio cofio am dano,
Pwy all beidio canu ei glod,
Dyma gariad na'd a'n angho,
Tra bydd nefoedd wen yn bod."

The moment the refrain would come to an end it would be restarted, the volume becoming greater and greater. To me it was an exquisite sensation. When about arriving at my destination the voices suddenly ceased. I have had no trace of the recurrence of such a thing, and never had such an experience previously. I am not given to study or dwell upon any such manifestations.

I sent the following questions to Mr. E., and his answers to them are annexed:

(1) *Can you say why the spirit of the Revival reached L—— and not other places?* There is a marked difference in this respect between different localities. In some, desperate efforts were made, without effect, to stir up a Revival.

(2) *Had there been prayer for a Revival at all amongst your people?* Have any of them admitted, since it began, that it was what they had hoped for and prayed for? Perhaps some of the older people remembered 1859.

(3) *Is it possible to get some account of the beginnings, in November, 1904, of the Revival Spirit in the Methodist Chapel in your parish?* Did it begin there in the same spontaneous fashion as in church? Had *none* of the Methodists then heard of *Roberts* or of the Spirit in your church? As you spoke to some of the prominent Methodists about this in November, no doubt you can recollect what they said on this point.

(4) *Has the "ease and fluency" remained up to the present time?* I ask this because temporary excitement might have induced the universal ease.

(5) *Were persons affected by fear or love?* This applies to the possibility of fear of hell as a motive to "conversion." The doctrinal element is of importance. So far as I can trace, fear is *not* prominent.

(6) In the case of the girl affected, *does her reference to her mother mean that she is under the impression of being in contact with her now, or is it simple recollection?* She was three years of age when her mother died. What sort of a person was the mother? Do you suspect hereditary influence?

(7) *Has her ordinary conversational language changed, or is the change confined to prayer and praise?*

(8) Similar questions apply to the man of 40. Does he consider himself helped by some outside agency?

(9) *Singing. Has any one in the parish heard similar singing?* Can you give me the translation of the words heard?

(10) I suppose that it is improbable that the singing came from any house passed on the way?

(11) *Did the horse you were riding behave as if at all conscious of hearing any singing?* This is an important detail.

(12) *Have you ever in life heard this particular verse sung as you heard it during the ride?* Was it unconscious memory?

(13) Have you ever seen a canwyll gorph, or "ghost," or had any remarkably fulfilled dream?

(14) Have you any recollection of any *ancestor* or *other relative* who saw or heard anything abnormal?

(15) Has any parishioner seen a light, or a vision, or heard voices?

Answers to Questions re Revival.

(1) The difference between different localities has also greatly struck me, and I have wondered much at the cause. The only explanation that I can offer as regards L——— is, that this neighbourhood has for many years been blessed with a good proportion of earnest and religiously-minded men and women. So that when a spirit of Revival was begotten the conditions were favourable for its nurture and development.

(In a neighbouring parish, *e.g.*, every effort was made to secure a revival, without effect.)

From observation and experience, I am convinced that given favourable conditions in any parish, *i.e.*, a few devout people, *also*

one or two who are in true sympathy with a religious revival, who can understand it on its mental and spiritual sides, and are able to communicate their spirit to others—the movement would overcome every obstacle, and the bulk of the population would be affected by it.

(2) No, not in a definite sense. One man testified recently that he had felt for some years that there was *something* lacking in the Christian church. He could not say or feel what it was, but that he daily prayed God to supply it, whatever it was. This man is one of the best churchmen in the parish; he is thoroughly sound and sane, and above the average in intelligence. When this movement was felt, he was convinced that his prayers were answered.

I know of no similar case here.

Some of the people remember slightly the 1859 Revival, but strange to say, that did not affect this neighbourhood at all, as far as I can learn, and I have made careful inquiries.

(3) In the Methodist Chapel it broke out through the instrumentality of one young man, one of the best I have ever known. He had been at a service with Roberts (before the latter broke out). What I could gather from the Methodists was that this young man was the means of touching the hearts of those present.

(I shall try and get him to communicate with you.)

(4) Yes. One of the best and most impressive meetings we have had was last Monday evening.

(5) *Love* decidedly. (The doctrines chiefly involved are the whole cycle of the Redeemer's life's work, culminating in the atonement. Also the bearing of the whole upon practical life and duty.)

(6) My impression is that she seems to feel her mother's unseen influence, certainly *seeing* and perhaps helping her in her difficulties. The mother was, I learn, a pious woman; the girl cannot have the faintest recollection of her.

I cannot say about hereditary influence—(there is none on the father's side).

(7) No.

(8) No. He is moved by an inward influence.

(9) No.

"Who cannot but bear Him in remembrance,
Who cannot but sing His praise;
Love such as His will not be forgotten,
As long as holy heaven exists."

(10) It did not proceed from any house. This is certain.

(11) The action of the horse did not attract my attention—being so absorbed in what I heard.

(12) No.

(13) No.

(14) No. As far as I know all my ancestors were very "matter-of-fact" people, and I believe I also could accurately be so described.

(15) No.

(13)

From Mr. S. M. J., of T——. The original narrative is in Welsh. I give a translation of it here.

May 26th, 1905.

. . . [I was] brought up in a religious family and with religion in the parish church, where my father was parish clerk and churchwarden the greater part of his life. I was confirmed between 14 and 15 years of age, and from that time forward I have been accustomed to speak and to perform every public duty, and to rejoice in every religious service.

In the month of November missioners in connection with the Revival came to the neighbourhood, and I went to the meetings, and by seeing and hearing the effects on other people, I understood that Jesus of Nazareth was walking through our country, but I was unable to feel Him nor see Him to myself, and that was my anxiety for many days, lest Jesus of Nazareth should pass by, and I without receiving a renewing view of Him. But on the 12th December, on a Monday night, I had this heavenly vision which the tongue of man cannot relate or describe appropriately, nor the unspeakable blessings which I received to myself, which things I hid not without declaring them, and I cannot less than give them to you in writing.

And this is the vision. On the night stated, I was travelling by myself on the high road on a work night which was very dark, but in the darkness overhead I beheld a faint light playing over my head and approaching the earth, and as it came nearer it increased and strengthened; and lest I was being deceived by my own eyes, I determined to close them, but I was seeing it (the light) in the same way. Then I opened my eyes to behold the vision, and then it came downwards and stood before me, about the size of a man's body, and in the bright and glorious light I beheld there the face of a man, and by looking for the body in the light a shining white robe was covering it to its feet and it was not touching the earth,

and behind its arms there were wings appearing, and I was seeing every feather in the wings, but they were not natural or material feathers, but the whole was heavenly beyond description. And then the palms of the hands were appearing, and on each hand there were brown spots as they appeared at first. But after I had noticed more minutely, I beheld that they were the marks of the nails, and then I recognised Him as Jesus, and I went forward shouting, "O my blessed Jesus" and then He ascended on His wing without noise, moving a little further ahead, and appearing much more bright and clear, so that the marks of the nails were so fiery and so plain that I can say that they were square nails of the cruellest description, and by the work of Joseph of Arimathæa and Nicodemus pulling Him down from the cross, the sores of His dear flesh had come out to the palms of His hands; and this appearance gave such peace to my breast, so that it filled it through with love, so that from that time forth I love every man without difference.

And in the light of this presence the old ugly world came before me in its entirety, so that I saw its mountains, its rocks, its moors, its rushes, its thorns, its entangled growths, its stones, and all hindrances on my way, so that I was retreating (moving away or aside), lest its stones should throw me over, lest its thorns and its entangled growths should rend me. Which journey I would think every true Christian must go through. And after He had led me through this journey in that way, and I beseeching Him to come with me, and when He had stayed the third time, behold He ascended up and out of my sight. And then I besought His forgiveness if poor and unworthy dust had asked too much to the Great and Holy Being.

In answer to my questions Mr. J. wrote:

. . . I had neither been night-watching nor had had a dream before I saw the vision.

None of the family experienced the same thing.

The appearance of the world I saw by means of the light was one vision—not a light showing the earth around, because I am well acquainted with the place—but the surface of the whole world losing itself in the distance.

There are neither bogs nor rushes nor rocky mountains in that district, but good and fruitful land. There are no small stones on the main road along which I travelled. But I was not aware of these things as I was in the vision, not knowing for how long. It

was a vision of the world in its intricacies and difficulties, as well as of Christ; but only *one* vision, the light of Jesus, showed me the world and led me through, and not any other light showing me the ground around, because I did not see any way under my feet except the place described.

Not a word was uttered by Jesus, but the movements went on silently and noiselessly.

(14)

From Mr. C. J. P., of A——, Glamorganshire.

June 2nd, 1905.

. . . The circumstances leading up to the Revival in P—— are not quickly or easily described, because there has been a leading up for years, but the immediately preceding circumstances are these. Hearing of what went on in other places, a week's prayer was decided. At the close of the week a distinct change was noticeable in the manner of the meeting. All seemed to be labouring under a suppressed excitement. On the Saturday the minister saw Evan Roberts, and casually remarked that he did not "feel" anything. The reply he received was that the essential was faith, and not feeling. The minister returned home with this message; and in the evening, when going home from the service with my brother and another young man, suggested an open-air meeting. Instantly they began singing, and were joined by many others. This was about 9 o'clock. The meeting went on until about 3.30 Sunday morning. I made an effort about 10.15 to go home. With difficulty I got away, but felt an overpowering impulse to join the group. However, I made my way along the road, and commenced climbing the hill to my home. This necessitated a slowing down, as it were, and when about halfway up the hill I stopped. Along the road I heard an inward voice saying, "Go back, go back!" whilst I felt quite uneasy. However, I returned to the group, and remained to the end of the meeting. The following day (Sunday) the words of the preacher and others seemed to have a terrible force, and at night I felt bound to do something. I rose from my seat and spoke a few words, saying that I felt that I had not been what I should have been. After this I often had the desire to speak or sing or pray. I realised that there was a great power on my side, and that I must obey that power. With regard to prayer, the general trend was in the language of the Bible and hymns, quotations being much used.

As regards my previous manner of life, and also that of my parents and grandparents on both sides, it is no exaggeration to say it has been decidedly religious. I can give one good instance of a vision, as I suppose it would be termed. Some weeks after my first experience I felt impelled to do a certain difficult thing. What that is, I think, is immaterial. However, I did not do it, and whenever I wished to pray, the thought of not having done this one thing came to my mind; and on one occasion I saw in my mind's eye a large white throne, with no one sitting there, as far as I could see. Across the front of this throne was the word "Disobedience," in large black letters. I saw this every time I attempted to pray, until I had done what I felt I must do. For the past few years I have at various times felt that I should go abroad as a missionary, but had not been able to give in to the desire. I have now been able to overcome the restraining influences of home and friends. I cannot say that I have ever had previous experiences of this sort. . . .

(15)

GLAMORGAN COUNTY ASYLUM, BRIDGEND, 23*rd June*, 1905.

In my Annual Report for 1904 I stated that: "So far as figures can show, the increase [of insanity] cannot be attributed to any material extent to the religious revival which was such a prominent feature of the last quarter of the year, for in only one per cent. of the admissions was religious excitement deemed to be a contributory factor in the causation."

Since this was written I have seen no reason to depart from the view expressed, and I trust that the extract will suffice for your information.

R. S. STEWART, Medical Superintendent.

(16)

The following accounts of previous appearances of lights at various places along the coast of Tremadoc Bay are taken from *Bye-Gones* (a series of notes on antiquarian subjects which appears weekly in the *Border Counties Advertizer*, Oswestry, and is reprinted in quarterly parts), the extracts having been kindly furnished to me by the editor:

From "Bye-Gones," March, 1875 (p. 198).

Mr. Picton-Jones has been kind enough to address to us the following letter, in response to the request which we made last week for further information:

"Yoke House, Pwllheli, 2nd March, 1875.—The curious lights appeared again on Sunday night. We saw twelve at the same time; two were very bright, the one of a red, the other of a blue colour. They were inland, the same as before, but from what we could observe they did not confine themselves to marshy ground, although at first they seemed to rise from the ground where we knew there were swamps. It was a very dark and foggy night, and my brother, my son Percy, my keeper and I went out about a mile to see if we could get near them. When we had gone about half a mile we observed four or five behind us. We went to the farm adjoining, and called their attention to them. Mrs. Picton-Jones and two servants watched them for an hour and a half, and had, from their description, a better view than we had, as we were occasionally in hollows. On our way home from Bryntani farm we saw a bright light at Yoke House, which we all thought was a lamp put out to direct us home, the night being so dark and our course across country. The other servants by this time, having come home from church and chapel, were watching the curious antics of the lights. I should mention that we had a lamp with us, but it was darkened, except when we came to banks or ditches. Those at Yoke House saw the same light, and thought it was our lamp, but were all mistaken, as, when we got within about 200 yards of our pond, the light turned into a deep blue colour and disappeared. In front of the other pool there are some sheds, and one light that had appeared before we started seemed to go in and out, round the corner, on to the cart horse stable, round its gable end, then on to the barn, exactly the same as if it were a human being, with the exception of rising to such a height that even 'Tall Agrippa' could not come up to it. Their movements and the distance which they spread were the same as described before. Our house is about three-quarters of a mile from the Cardigan Bay, and the promontory is about seven miles as the crow flies. Last night they did not appear, but we saw several flashes of lightning.—I am, sir, your obedient servant, G. T. PICTON-JONES." (*Cambrian News*).

From "Bye-Gones," March, 1875 (p. 210).

"Having read the account by Mr. Picton-Jones of the strange lights seen by him near Pwllheli, I beg to say that I witnessed a very similar phenomenon on the marshy ground near Borth. Some

five or six years ago, owing to an accident on the Cambrian Railway, I had to post from Machynlleth to the neighbourhood of Towyn, where I was then residing. It would then be about 12 o'clock p.m. when I came in sight of the low ground and sandy dunes between Borth and the Dovey, the night being perfectly clear and still and the stars shining, when, to my astonishment, I saw four or five lights moving apparently on the sand hills near the farm of Ynyslas. I called the post-boy's attention to them, and never did I see a man so paralysed with fright: I thought he would have fallen off the box, and the perspiration, as I could see by the light of the lamps, fairly ran down his face. He evidently considered them of supernatural origin, as he told me an incoherent story of a boat's crew of shipwrecked foreigners having been murdered when they came ashore there many years ago (upon further inquiry I found there was some tradition of the sort). However, there the lights were, moving about in a sort of aimless way until, as near as I can remember, we reached within a mile or two of Aberdovey. They were white, and about the size and brilliancy of the lamps carried by railway guards and porters. There is yet another phenomenon of which no satisfactory explanation has ever yet been given. On the 24th of September, 1854 (I refer to my game book of that year), a friend was shooting with me in Herefordshire. The day was perfectly still, the sky cloudless, when sounds like discharges of heavy artillery came from the west, which, striking against a range of wooded hills running north and south under which we were shooting, made most wonderfully distinct echoes. These discharges, or whatever they were, continued for several hours at regular intervals of about two minutes. Since then similar sounds have been heard two or three times (judging from the letters to the papers), and principally by persons living in Cardiganshire, but their origin has never yet, so far as I can see, been discovered."

From "Bye-Gones," October, 1877 (p. 292).

"Now we have a statement from Towyn that within the last few weeks 'lights of various colours have frequently been seen moving over the estuary of the Dysynni river and out at sea. They are generally in a northern direction, but sometimes they hug the shore, and move at a very high velocity for miles towards Aberdovey, and suddenly disappear.' Can any of our readers who are qualified to observe natural phenomena furnish us with further information on the subject?"

The following paragraph is taken from the *Western Mail* of March 13th, 1905:

"Mysterious lights were seen in Wales before this year of revival. Here is an old extract: 1694. Apr. 22. 'A fiery exhalation rising out of the sea opened itself in Montgomeryshire a furlong broad and many miles in length, burning all straw, hay, thatch, and grass, but doing no harm to trees, timber, or any solid things, only firing barns or thatched houses. It left such a taint on the grasse as to kill all the cattle that eate of it. I saw the attestations in the hands of the sufferers. It lasted many months.' From *Memoirs of Evelyn* (1819 edition). Also in the *Powys-Land Papers* for 1883."

Extract from Pennant's *Tour in Wales*, Vol. II., p. 372, ed. 1810:

"Winter of 1694.—A pestilential vapour resembling a weak blue flame arose during a fortnight or three weeks out of a sandy, marshy tract called Morfa Byden, and crossed over a channel of 8 miles to Harlech. It set fire on that side to 16 ricks of hay and 2 barns, one filled with hay, the other with corn. It infected the grass in such a manner that cattle, etc., died, yet men eat of it with impunity. It was easily dispelled: any great noise, sounding of horns, discharging of guns, at once repelled it. Moved only by night, and appeared at times, but less frequently; after this it disappeared."[1]

(17)

INVESTIGATION OF REPORTED PHENOMENAL LIGHTS IN NORTH WALES.

February 21st, 1905.

In accordance with instructions, I proceeded to Barmouth on Monday, February 13th, arriving there at 6.50 a.m. on Tuesday the 14th, with the object of investigating a report that mysterious lights had been seen on the hill sides above Egryn, which is a little village about four miles from Barmouth. I was accompanied by an assistant to help with the installation and working of the electrical apparatus. This apparatus consisted of an electrical collector raised 20 feet above the ground on a pole and supported on an insulator. Attached to this collector was a phosphor-bronze wire about 300 yards in length and carried on porcelain insulators. This wire constituted the positive electric lead, and in the circuit I placed a

[1] See *Gossiping Guide to Wales*, p. 90, for similar account of 1694 lights.

galvanometer and a telephone receiver, which latter is the most sensitive indicator of abnormal atmospheric electrical conditions. I also placed a delicate compass between the galvanometer and the telephone receiver where it would instantly respond to the slightest electrical influence; the negative poles of these instruments were well "earthed." On testing this line with a single small dry cell, all the instruments responded.

I spent the greater part of the day of the 14th in investigating local reports and in surveying the ground where the lights were reported to have been seen. I visited the local telephone and telegraph stations, and inquired if the instruments there had been interfered with by atmospheric electricity. In no instance was this the case, although the men in charge told me that in consequence of the presence of a large sun spot they had received orders to pay special attention to the working of the instruments. I then inquired if there was a "Marconi Station" in the neighbourhood, but I learnt that the nearest one was at Holyhead. It occurred to me that the lights might have been due to a discharge of what is known as "globular lightning," but this form of electrical disturbance is usually accompanied by an explosion, and much damage is done in the vicinity. A careful examination of the hillside failed to show any signs of this.

I erected my apparatus on the hillside on the spot where the lights were reported to have been seen, and remained by it for many hours of darkness without observing the slightest deflection of the instruments or seeing anything abnormal, with the exception of two brilliant flashes towards the north. These, I afterwards learnt, were due to an attempt on the part of some newspaper correspondents to photograph the chapel by flashlight.

Wednesday, 15th February. On my behalf Mr. Dilnot wired Mr. Jones of Dyffryn to ask for the whereabouts of his wife, who was reported to be the originator of these lights. Mrs. Jones unexpectedly returned to Dyffryn, so I proceeded there and interviewed her. This interview was unsatisfactory; it is obvious to me that the woman is a religious maniac, and that no reliance can be placed on her statements, which were vague and indefinite. Another long night watch resulted in nothing. I certainly saw several lights which might have appeared to be abnormal to the overwrought imagination, but when resolved by a powerful prismatic night field-glass which I had with me turned out to be farm lanterns.

On *Thursday, February 16th,* I returned home *via* Portmadoc, where

Mrs. Jones had been preaching, in order to investigate the local reports. Here again I failed to obtain one single definite statement by an eye-witness.

Conclusion. It is just possible that there may have been some lights caused by spontaneous ignition of phosphuretted hydrogen generated in the marsh at Egryn and distorted by mist, although I never saw any. Methane, or marsh gas, is never self-ignited, and may be left out of the question. The presence of atmospheric electricity I think I have disproved.

In view of the fact that Mrs. Jones solemnly stated to me that Venus, which *was* particularly brilliant at that period, was a new star, had only appeared since the Revival, and was situated a short distance above her house, I think we may dismiss these lights as phantasies of overwrought brains.

BERNARD B. REDWOOD.

(18)

From Mr. J. J., of D——, Merionethshire. The original account, which I received in January, 1905, is in Welsh; I give here a translation of it:

In reference to the fire concerning which you wrote to me. There are several here who have seen it in varying forms—sometimes near Chapel Egryn, sometimes on the roof thereof, and sometimes some half mile or more from the place.

When I saw it, it was about half a mile from the chapel and about a mile from where I stood. That was about 5 o'clock in the evening. The first form in which it appeared to me was that of a pillar of clear fire quite perpendicular. It was about 2 feet wide and about 3 yards in height. Suddenly another small fire began by its side some 2 yards distant from the first pillar. It rapidly increased until it assumed the same measurement and form as the first. Then another small fire suddenly arose on the other side of the first pillar, and increased rapidly until it assumed the same size and form as the other two columns. So there were three pillars of the same size and form. And as I gazed upon them I saw two arms of fire extending upwards from the top of each of the pillars.

The three pillars and their arms assumed exactly the same shape and remained so for about a minute or two. As I looked towards the sky I saw smoke ascending from the pillars, and immediately they began to disappear. Their disappearance was equally swift

with their growth. It was a gradual disappearance; the fire became small and went out.

I thought they were natural fire, but it was a very wonderful fire. I never saw fire the same as it in my life—three pillars or columns of the same measure and of exactly the same shape and equidistant from each other. I do not propose to offer any kind of explanation. I leave that to you.

(19)

From Mr. L. M., of H——.

May 30, 1905.

With regard to the lights which appear in this neighbourhood, perhaps one instance of my experience will suffice. I have been an eye-witness of them on more than one occasion. I happened to be with Mr. Beriah Evans, Carnarvon, on that night, the report of which has been given to the world by Mr. Evans himself. I can testify to the truth of the report.

The night which I am going to relate you my experience was Saturday evening, March 25, 1905, when Mrs. Jones, the evangelist, of Egryn, was conducting a service in the Calvinistic Methodist Chapel at Llanfair, a place about a mile and half from Harlech on the main road between Harlech and Barmouth.

My wife and myself went down that night specially to see if the light accompanied Mrs. Jones from outside Egryn. We happened to reach Llanfair about 9.15 p.m. It was a rather dark and damp evening. In nearing the chapel, which can be seen from a distance, we saw balls of light, deep red, ascending from one side of the chapel, the side which is in a field. There was nothing in this field to cause this phenomenon—*i.e.* no houses, etc. After that we walked to and fro on the main road for nearly two hours without seeing any light except from a distance in the direction of Llanbedr. This time it appeared brilliant, ascending high into the sky from amongst the trees where lives the well-known Rev. C. E. The distance between us and the light which appeared this time was about a mile. Then about eleven o'clock, when the service which Mrs. Jones conducted was brought to a close, two balls of light ascended from the same place and of similar appearance to those we saw first. In a few minutes afterwards Mrs. Jones was passing us home in her carriage, and in a few seconds after she passed, on the main road, and within a yard of us, there appeared a brilliant light twice, tinged with blue. In two or three

seconds after this disappeared, on our right hand, within 150 or 200 yards, there appeared twice very huge balls of similar appearance as that which appeared on the road. It was so brilliant and powerful this time that we were dazed for a second or two. Then immediately there appeared a brilliant light ascending from the woods where the Rev. C. E. lives. It appeared twice this time. On the other side of the main road, close by, there appeared, ascending from a field high into the sky, three balls of light, deep red. Two of these appeared to split up, whilst the middle one remained unchanged. Then we left for home, having been watching these last phenomena for a quarter of an hour.

Perhaps I ought to say that I had an intense desire to see the light this night for a special purpose; in fact, I prayed for it, not as a mere curiosity, but for an higher object, which I need not mention. Some will ridicule this idea, but I have a great faith in prayer. . . .

In reply to questions about his experiences, Mr. M. stated that he had never seen such lights before the Revival, nor before he had heard of others seeing them. He could not say how often he had seen them, but he remembered the dates—January 31st (this was the first time, and at H——), Feb. 1st, March 25th, and May 26th. They were seen "high up in the sky, where no houses or anything else could lead us to make any mistake" (*i.e.* to mistake ordinary lights for them); they were seen both on very dark nights and also when the moon and stars were visible. He had never been affected in any particular way by seeing them, but had only felt a curiosity to know their cause. Neither he nor Mrs. M. had had hallucinations on any other occasions.

Mrs. M. writes as follows:

May 29, 1905.

My husband wants me to write of what I have seen at P—— and heard when with Mrs. Jones, Egryn, March 15th. After the evening service we had a little way to walk from the town down to West-End, where we were staying. We both were invited to have supper next door to where we were sleeping, so after supper we went up to a sitting-room on the third floor. It seems that they were having the lights at West-End since the Revival broke out at the commencement of the year above a little chapel of the Methodists, so they were very curious to see the lights this night,

when Mrs. Jones was with them, so that they would be more satisfied. We had no lights in the room. There were two windows to the room: just the room to have proper sight of the light if it would come. Anyway, in a very little while we saw two balls of fire moving back and fro, but it was so very far we were not satisfied with that. We were about twelve to eighteen in the room. Eight were singing hymns, so as to pass the time in watching and waiting for the lights. In a little while we had a better view, and, nearer us, several globes of light, some very light colour, and others deep red. We were enjoying ourselves. I am well used to seeing that kind of light here.

My husband and I have witnessed the sight many a time here. When we saw the light ascending high in the air, like a cross, I felt nervous, but it descended again nearer us—a cross and two other crosses, one each side of the middle one. The two crosses came nearer us now and stood not far from us, and dozens of small balls of fire dancing back and fro behind the crosses, and we heard a voice singing.

I have heard the singing once after at H——, but differently to that at P——, like a well-trained choir, and saw the cross the same time on the sky. The two Misses G., ———, are witnesses of the cross in the sky and the singing.

In regard to this last account, I sent Mrs. M. the following questions, to each of which her answers are appended:

(1) Was Mrs. Jones of Egryn one of the company that saw the lights on March 15 at P——? Was she sitting with you in the same room?—Yes.

(2) Have you ever seen any such lights before the Revival began?—No, never.

(3) Could you distinguish the tune or the words when the voices were heard singing? Was the tune familiar to you?—No.

(4) Is it possible to tell me how often during the Revival you have seen lights?—I have seen them so often that I can't say the number. The dates when they were seen?—The first week in January was the first time. How often and when was the singing heard?—Twice.

(5) Will Miss G. send her account of the lights?—She wants me to say that she heard the singing with me.

In sending these answers Mrs. M. wrote that her friends were unwilling to give their names for fear of its doing harm

to Mrs. Jones; they had seen lights since the beginning of the Revival, but had never before had such a vision as on the night described. Miss G. (who could not easily write English) had asked her to write that they saw the light and heard the singing. She continues:

The last time we have seen the lights was 26th of May. I was going to bed. Saw two red lights outside the window after drawing the blind and lighting the candle. In about an hour my husband and self saw it in the room, brilliant. Haven't seen it since.

In a letter sent to me by Mrs. M., apparently referring to the evening of March 15th, one of the witnesses says: "We never saw, though we have looked several times, such a light before or after that night."

(20)

From Dr. E. J. M., of Tylorstown.

June 18th, 1905.

About 10 p.m. on Saturday night I was coming home with Mrs. M. when she drew my attention to a bright light which could be seen over Libanus (C.M.) Chapel, towards the side of the mountain. It appeared as a ball of fire about the size of a cheese plate; it was perfectly fixed.

As soon as I saw it I marked its position, in order to be sure that it could not be due to some one with a light on the road which passes over the mountain, but its position was far enough away from the road.

I then looked towards Stanley Town—which is on the same side of the mountain in another direction, and which is nearer to the place I was standing—in order to compare the lights from the gas lamps on the road. There was no comparison between the lights, as the gas lamps were not nearly so brilliant as this light, and the light I saw was of a more reddish colour.

It remained fixed in the same position for about three minutes, and then disappeared instantaneously. Mrs. Jones was in the chapel at the time holding a meeting. I may say that I was not thinking of the light at the time.

In conversation with Dr. M. on June 21st, 1905, he told me that afterwards he spoke to Mrs. Jones about the light, and she declared that she had seen it inside the chapel. On

June 27th he wrote to me that he had not had any conversation with her about the lights before he saw the light, which was on May 27th; also, in answer to a question of mine on the subject, that he belonged to North Wales, having been born in Carnarvonshire.

A photograph of the place where this incident occurred is reproduced above (see Plate I.).

(21)

From the Rev. E. W. E.

June 26, 1905.

Mrs. Jones of Egryn's last meeting at ———, being rather late on Wednesday, May 24th, it was therefore after midnight that Mrs. E. and myself retired upstairs to rest. After putting out the light in our bedroom I could not go to bed. Then looked out of the window, but could see nothing. Then I went to the back bedroom, where our two boys sleep; and whilst I was looking out of this window towards the Penrhys hill, my wife came behind and put her hand on my shoulder, then asked me if I were looking for something. I said yes, that I was looking for something strange, because I felt very strange. Mrs. E. had just pushed the curtain on one side when she exclaimed, "There's something!" I said, "Where?" When she told me the direction I then exclaimed, "Yes, really, there is the strange light." It appeared to us in the form of a column of fire about two feet wide and several feet high, quite distinct, and of the tint of a fiery vapour. After looking at the column for a second or two, then some bright balls of fire appeared in the column near its base, then these brilliant balls would burst and disappear upwards. Then the column would disappear, but in a moment would appear again in the same form, in the very same spot, and then the balls would appear in the column, and the balls burst and disappear upwards in the same way. This we distinctly saw *six times* (6 times).

It was, as nearly as we could judge, about 12.45 on Thursday morn, May 25, and lasted in all about *three minutes.*

I saw Mr. E. on June 21, 1905, and he pointed out to me the exact spot on the hillside where the light appeared to be. The spot in this case is on the western side of the valley (it was on the eastern in Dr. M.'s case); no houses

near. There is a path by a wall, and it was at a slight break on the top line of the wall that the light appeared to be.

I afterwards sent a series of questions to Mr. E., which I print here with his answers, dated June 28th, 1905:

(1) Have you ever seen a corpse-light?—No.

(2) Is your birth-place in South or North Wales?—Dowlais, Glam. Also, my father and my mother were born at Dowlais.

(3) Have you seen much of Mrs. Jones before or during her visit?—Never before her coming here, and only at our meetings, until the Saturday after I saw the strange light. Then I had, with a few others, about two hours' semi-private conversation with Mrs. Jones.

(4) Did you hope or expect to see any lights?—No. Neither Mrs. E. nor myself had any desire or longing to see the light. I feel almost certain that what Mrs. Jones said in the meetings about the lights that appeared to her around Egryn, near Barmouth, could have *nothing to do* with the *form*, the *time*, or the *place* of the strange light Mrs. E. and myself saw.

Mrs. E. does not understand Welsh, so Mrs. Jones' addresses could have *no direct* influence upon her. Mrs. E.'s report of what she saw would be similar to mine, and I believe that I sent you as faithful and accurate a report of *what* we saw, and *how* and *when* we saw it, as can be put in a few written words.

(22)

The next two accounts were given in Welsh, and are translated here. Both Mrs. L. and Mrs. W. are North Walians. Mrs. L., whose account I received on June 26th, 1905, describes her experience as follows:

One night, when Mrs. Jones was staying in my house, we prayed to see the light. About 1 a.m. we were standing on the door-step, and I saw a strange light about forty or fifty yards away. It appeared about 1½ feet from the ground. About oval in shape. Cannot describe colour. It seemed to be moving and sparks flying out of it. It appeared for a few minutes, and disappeared in the form of sparks.

Mrs. W. says:

I was praying in the house one night, and afterwards went to the door and saw on the opposite side of the valley, on the side of the hill, a column of fire like a cloud, and I prayed for seeing

it nearer, and it appeared nearer in a round dark column, and a light appeared underneath it. On another night I saw it appearing in the shape of a house with three windows. Afterwards it appeared in the shape of a chapel—very much like the chapel attended by Mrs. Jones in North Wales.

Afterwards I saw it in the shape of an eye right in front of me, and the eye broke in two, and the two parts fell downwards and joined again, and appeared in the form of a man.

I prayed another night, and something came towards my mouth, and I felt it like hot iron, and it nearly took away my breath.

Another vision appeared to me in the form of a man approaching me with a small dish in his hand, and he said, "Take and eat." I did not feel inclined to take it, but as I respected the person, I took it. And after I took it, he said, "Go and preach the Gospel to every creature."

(23)

From Mr. W. P., of D——, M——. The account, which I received on February 11th, 1905, has two signatures, the second one being presumably that of Mr. P.'s sister.

The only positive light I saw was a small one proceeding before me on a quiet road on the way to chapel on a very dark night, which I could not account for.

What my sister saw was something like a ball of light arising from the ground to a great height, and all was light around it everywhere. One end seemed to descend again to the ground till it looked like the shape of a rainbow of white light and disappeared. About the end of January the last one was seen; what I saw was some time before.

(24)

From Mr. W. M., of Welshpool. The account was received on March 13th, 1905.

I personally saw no lights and heard no sounds; but my wife saw a bright light, as it were, reflected on the ceiling, but it was much brighter and of a whiter hue than the reflection from any lamp. It occurred, as nearly as I can remember, about a month ago, but I have no idea as to the time, only that it was at night.

It was circular in shape, and a little larger than the rim of an ordinary tea-cup, and lasted, as nearly as I can gather, about a minute or so.

(25)

From Mr. T. J., of L——, near W——; translated from the original Welsh narrative.

March 27th, 1905.

There was a united meeting at the ——— Wesleyan Chapel on Saturday night, January 14th, 1905. We came out and went home after the first meeting, but several of the young people remained to conduct a second meeting, in which it broke out into praise throughout the place. It is impossible to say how many took part in prayer that night. A great difficulty was had to restore order, and the meeting was ended a little before half-past eleven. We had somewhere about a mile and a half of road to go home, and that in the direction of the east from the village where the chapel stands.

When we were about the back of some ten minutes to reach home (we reached about 10.45 p.m.) we were coming up a small hill. There were there another man and his wife besides myself and my wife coming together. We—the two men—were coming together, and the two women likewise were coming together after us.

Suddenly I saw the thing most like that I can describe to that which is called by us the falling of a star. It ran downwards, forming as it ran a kind of long tail, and as it approached the earth it widened a little into small sparks, and it fell into the earth, as it were the other side of the hedge from us, but I cannot say how near, but it was not far.

My wife, M. J., was coming with Mrs. J. a little behind us, as I have already said, and she saw it, a kind of light, on the backs of us two men—some kind of light which she never saw the like of before, and it vanished downwards in the direction of the earth, and that is all we saw.

We heard no kind of sound whatever, and the light was all the same colour.

(26)

From Mr. E. P. G.

June 20th, 1905.

In the autumn of 1876 I attended a number of spiritualist séances, nearly all without a paid medium, and chiefly with the same people meeting at their own houses. In October or November my sister and myself dined with Mrs. S., her daughter being there also. We were to go on and meet Major and Mrs. O., who were

entertaining the medium, Miss M. I had often sat with her as medium, and she generally was a writing medium, either by planchette or direct. As we were getting ready after dinner Major O. drove up and said a servant had been taken suddenly ill, and we must have the meeting at Mrs. S.'s. The dining-room was cleared, and Mr. O., Miss M., and a friend of Mrs. O. (I think a cousin) came; I cannot remember her name. We sat round the dining-room table in total darkness, some gleams of light from the street lamp having been noticed and the curtains carefully pinned together by the Major and myself. I sat next Mrs. S. and between her and Miss M., O. being on the other side of Miss M. I do not recollect how the other four—Mrs. O., Miss S., my sister, and the cousin—sat. We sat in silence for some time, nearly half an hour. At intervals O. asked Miss M. if she felt the power. At last I felt twitching motions in her arms, our hands touching, and expected the usual writing, twitching and jerking generally preceding her writing. I looked up, and saw five small lights moving in the air. They seemed to be near the ceiling, but not touching it. The motion was slow and irregular. They seemed to follow no rules. At times all close together, then moving irregularly about in curves and circles, but never descending lower. So far as I could judge, they kept the same height all the time. The room was a large high one, probably twelve feet in height. I made no remark, and wondered if others saw it. I must have watched for more than a minute when Miss M. said suddenly, "The power is very strong," and then, "They are here." My sister told me afterwards she had noticed the lights before Miss M. spoke. I watched the lights in their movements for some time, when O. said, "Shall I ask?" Miss M. interrupted, saying, "Wait." Some time passed, and Miss M. twitched more sharply, and I turned to her. As I did so I heard Mrs. S. say, "Ah!" and, looking up, found the lights had ceased. In the dark it is difficult to estimate time accurately, but I think it was from five to seven minutes from the time I first saw them to their disappearance. Mrs. S. told me they grew very faint quickly, and then disappeared. My sister said the same. The light was that of a tiny luminous globe, very soft, but not giving off any appreciable illumination. I tried to see the hook in the ceiling from which a lamp sometimes hung, but failed to see it. They were quite unlike the light of fire-flies, and their motion quite different. Two were rather larger than the others.

I made careful notes on getting home, and next morning gave them to my sister to correct, but she found her recollections tallied with mine. I went to several pyrotechnists to see if there were any substances that would produce such a light, but failed.

(27)

The following are the accounts of some of the witnesses who saw the light at Ynysybwl on July 23rd, 1905.

(*a*) From Mr. M. J. P.

August 3rd, 1905.

Re the lights seen at Ynysybwl on the 23rd of July last, I am sending you my version of the affair, as I had the pleasure of seeing it, which was as follows:

I went on the night of the 23rd, which was Sunday, for a walk after supper; although not in the habit of taking a walk, something compelled me to go, so in company with a few friends we went along the street for a short distance, when we were attracted by a voice raised in prayer on the mountain side, and we at once wended our way thither, where we had the pleasure of joining in with the company already assembled in prayer and praise to God, and our Maker met with us, and we received a great blessing to each of our souls, praise God. Well, after about an hour and a half we drew the meeting to a close, and commenced our way homeward. By now we had got as far as what is called the Robert Town Square, when we again commenced to praise God, when my attention was suddenly drawn to a mysterious light which appeared in the sky, which I had the pleasure of seeing. *Firstly*, it appeared to my startled gaze to be a ball of light about the size of the moon, with a slight mist over it. I gazed at it for a short time and then the *stars* began to shoot out around it; then it gradually rose higher in the heavens, and as it rose it grew brighter and smaller and the smaller it got the brighter it seemed to grow, and the last I saw of it, it was a little larger than the evening star, and very bright. I might also say that while the mist covered the light it would open and brighten at intervals, so that [is] all I saw of the Mysterious Light.

Now, sir, that is the manner in which I saw the light, as also did my brother. I might also say that I am not of an excitable nature, therefore do not run away with the idea that what I saw was pure imagination brought on by an excitable nature, because if you do, you will be altogether mistaken.

(*b*) From Mr. R. J.

August 2nd, 1905.

Re the light seen at Ynysybwl on Sunday night, the 23rd of July, I am sending you my version of the matter as *seen* by *myself*, which is as follows:

I might say to commence that I as a Sunday School teacher, with the most of my class, eleven in number, went on Sunday evening to a place called Ynysyboeth, a distance of about five miles, to a service conducted by Mrs. Jones, Egryn, the lady that has been seeing all the mysterious lights. So we enjoyed ourselves grand, and after the close of the meeting we went our way back home to Ynysybwl; but we arrived so far as the mountain side that leads down to Ynysybwl, when we felt as if we were compelled to hold a prayer meeting there, which we did, and was in a very short time joined by a godly company, where we met with God in prayer and praise, and God wonderfully blessed us in our souls, and encouraged us to press on to that mark of our calling, which is in Christ Jesus, and also to show us that He was pleased with us, we had a convert. Praise God for it. Now don't you think God met with us? We closed there in about an hour and a half, and went down homewards; but when we got to a place called Robert Town Square, we again started to praise God, but we had hardly started when the mysterious light already referred to appeared, which as I saw it is as follows:

First of all my attention was drawn to it by a person in the crowd, and I looked and saw a block of fire as it was rising from the mountain side, and it followed along the mountain side for about 200 or 300 yards, before it gradually rose to heaven. Then a star, as it were, shot out to meet it, and they clapped together and formed into a ball of fire. It also grew brighter as it rose higher, and then it seemed to sway about a lot; then it seemed to form into something like the helm of a ship. The size of it at this time would be about the size of the moon, but very much brighter, and lasted about a quarter of an hour. I then went home to call my wife to see it (which is a distance of about 300 yards), and [the] strange [thing] about it was I could not see it from there, although my home faces the mountain side. But when I got back to the square already mentioned it was again quite visible. This, sir, is the manner in which I saw the light; mind, saw it, I mean, not imagined it; not at all.

(*c*) From Mr. J. J. The account was received on August 6th, 1905.

In accordance with my promise to you I write you a full account of how I saw the "light." Eleven of us from Ynysybwl had gone over one Sunday evening to Ynysyboeth to a meeting at which Mrs. Jones, Egryn, was present. We had a grand meeting, and two sinners gave themselves up. After the meeting was over, we made our way homeward, singing hymns all the way to Abercynon. After starting across the mountain, some of us felt inclined to have a prayer meeting, but the majority were for having it on the Ynysybwl side, and a glorious meeting it was. The heavenly powers descended with force, and another convert was made.

We had now swelled considerably in number, and proceeded to the square opposite the Robert Town Hotel, and while we were singing the star appeared, like a ball of fire in the sky, glittering and sparkling, and as it went up it seemed to be bubbling over. This continued for about 20 minutes. . . .

(*d*) From Mrs. C. J. The account was received early in August, 1905.

The manner in which the lights appeared to me at the Robert Town Hotel Square was as follows:

Firstly, there appeared in the heavens a very large and bright ball of fire. It was of a much more brilliant lustre than an ordinary star—very much the colour of a piece of iron white-heated. It had two brilliant arms which protruded towards the earth. Between these arms there appeared a further light or lights resembling a cluster of stars, which seemed to be quivering with varying brightness. This was its form when I saw it, but others who had seen it before me had noticed it growing from smaller dimensions. It lasted for ten minutes or more.

(*e*) From Miss A. J.

August 5th, 1905.

Re the mysterious light or star which I saw on Sunday night or rather Monday morning of the July 23rd, about 12.30 o'clock a.m.:

The manner it appeared to me was, firstly, a ball of misty light in the heavens about 7 or 8 inches in diameter. It was very misty when it appeared first to me, then it got very much brighter, and as its brilliancy became undescribable, the ball grew very much

larger, and forming an oval shape, it quivered and glittered very much.

Then there appeared to be two great long streaks of misty light coming from the ball forming something like the shape drawn; those almost reached the earth.

I may say that I never saw anything so wonderful and bright, it was most inspiring, and lasted for about ten minutes. It could not have been any imagination, for there was not any one thinking of any such things until very suddenly our attraction was drawn to it.

The late Dean Howell, Dean of St. David, wrote to the *Cyfaill Eglwysig* (a Welsh monthly) in December, 1902, just before his death, a last message on the need of Wales. This letter ended, "If I knew that this was my last message to my countrymen all over Wales, before I am summoned to judgment and with the light of eternity already dawning over me, this is my message, viz. that the principal need of my country and dear nation at this time is—*spiritual revival through a special downpouring of the Holy Spirit.*"

When this was first published in the *Cyfaill* it attracted considerable notice, and my friend who supplies the translation is not alone in believing that it had much to do with the creation of the Revival atmosphere. The republication of the message in the *Cymru*, a Welsh monthly of large circulation, in November, 1904, probably helped to extend interest in the Revival, especially amongst persons who saw in the movement a response to the Dean's fervent words.

Note.—In his Presidential Address (1897)[1], Sir William Crookes gave a table of the velocity of vibrations in 63 steps, and suggested that the "X-rays" would be found to lie between the 58th and 62nd steps, and he added that, "It seems to me that in these rays we may have a possible mode of transmitting intelligence. . . . Let it be conceived that the brain contains a centre which uses these rays as the vocal chords use sound vibrations and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some of the phenomena of telepathy and the transmission of intelligence from one sensitive to another through long distances, seem to come into the domain

[1] See *Proceedings* S.P.R., Vol. XII., p. 338.

of law, and can be grasped. . . . Is it inconceivable that intense thought concentrated towards a sensitive with whom the thinker is in close sympathy may induce a telepathic chain of brain-waves, along which the message of thought can go straight to its goal without loss of energy due to distance?"

I have suggested in the S.P.R. *Journal* (April, 1905), that the contents of a telepathic message probably amount in volume to no more than a word or two, as in code telegraphy, and that the enlargement of the message into a scene or lengthy verbal communication is the work of the recipient mind.

Accepting the probability of a brain wave of sufficient intensity to carry a word or sign to a mind in conscious or unconscious sympathy with the agent, it would appear that the operation within the brain of the recipient, if sensitive to the message, is of a totally different character. The mind then is not simply perceptive but constructive, and, needless to say, works by the ordinary machinery and vibratory methods it daily employs. The message is realised in the form of sounds, changes of temperature, or visions, in accordance with the mental potentiality of the percipient. Whether the difference in mode of realisation has any relation or not to the mental capacity and habitual thought methods of the operator in other matters might be worth examination. At any rate, the limitation of the initial message to an agent's word or sign, and the attribution of the resultant sounds or sights to the percipient, not only goes far to explain "the clothes of ghosts" and the elaboration of scenic settings, the misunderstandings and erroneous impressions, that are found in our records, but may do a little to remove some of the objections to telepathy felt by many scientific minds even when they are the subjects of its operation.

SE 19 '11

UNIVERSITY OF ILLINOIS-URBANA
3 0112 075392230

ISBN or BDC Part No
0-23170012

(removable label)